

# Cyprianus Ifotimus:

O R,

R. Robertson

## J. S's *VINDICATION* Of His *Principles of the Cyprianic Age* **CONFUTED.**

In which, moreover, divers signal Differences between the *Cyprianic* and *Hierarcic* Bishop are Assigned, some new Pleas and Arguments of the Prelatists Discussed, and several things of considerable Consequence and Use in the present Controversie Advanced.

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By *William Jameson.*

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Quod postea secundum Divina Magisteria observatur in Actis Apostolorum; quando de Ordinando in locum Judæ Apostolo Petrus ad Plebem loquitur: Surrexit, inquit, Petrus in medio Discentium; fuit autem turba in Uno. Nec hoc in Episcoporum tantum & Sacerdotum, sed in Diaconorum Ordinationibus observasse Apostolos animadvertisimus. Cypr. Epist. 67. p. 172.

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Capitaines Histories  
or  
MONGOLIAN  
CONQUEST.

1598



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## TO THE Serious and Intelli- gent Reader.

THE Hierarchies use to seek all Occasions, even when they pretend to be Disputing from Scripture, to slide down into Ecclesiastic Antiquity, and then look big, as if they would bear all before 'em ; so that, even when they pretend to use Scripture Arguments, their Books are almost fill'd with Allegations of, and Reasonings from Humane Writings : This is but Mean, to say the best. But I know not, if any hath done like J. S. the Author with whom I am especially concern'd : For he has publish'd a Volume consisting of near 70 Sheets, for Episcopacy ; and yet not one Scripture, not one Scripture Arguing or Deduction shall you find in all that Work : I doubt,

if the like can be said of any Claiming the Name of a Protestant, who was an Assailant, or an Aggressor, as is J. S. and not a Defendant. He alledges, That the Fixing of the Principles of the Cyprianic Age much shortens the way of Terminating the Controversie; If Episcopacy be of Divine Right; And I am sure, the Fixing the Principles of the Apostolic Age, contain'd in, and sufficiently colligible from the Holy Scriptures, shortens it much more. However, since he sees it his Interest to go lower, I have adventured to meet him, and have, as I judge, sufficiently discuss'd and answer'd his Book. 'Tis true, I have not encounter'd him in the Salties he has made on the Reverend Mr. Forrester, Principal of the New College of St. Andrews, because he is yet alive, and far enough from needing my Assistance. J. S. is displeas'd at me, for saying, that Rectius Instruendum stands without the Shadow of an Answer: But I must tell him, that, as that Book had hitherto no Answer given it, so I am of the Mind, that, for the Substance of it, no solid Answer can be given it. He says, that the Presbyterians seem to have a certain Canon of Books, which they call Unanswerable, Vindic. Chap. 2. §. 56; and on this he dwells long, as if it were peculiar to the Presbyterians to believe, that Books written by some of them were solidly, and well done, and could

could not easily be retorted on the Prelatists. Mr. Fuller has some where told us, That they boasted of Whitegift's Book against Cartwright as Unanswerable: And Dr. Monro has these express Words, Enquiry, Pages 39, 40. I must not Transcribe the Accurate and Unanswerable Dissertations of several Learn'd Men, who have sufficiently expos'd the Writings of Blondel and Salmasius, &c. Other Prelatists may, doubtless, be found, who have no less Confidence in the Books written by some of their Party; but those Instances make it evident, that, if in such Boasting (as he calls it) the Presbyterians were Foolish, the Prelatists were not Wise. But to return; beside the Confuting of his Vindication (for, in my Mind, a very few Sheets might have been sufficient for that) I have handled divers things, which being cleared are very subservient to the Discussing of the Controversie between us: I have Examined not only J. S's Book, but all the best and most valuable of their Authors that I could light on, and have, in part, opened and manifested the Plausible and Taking Arts and Pretexts, the Subtile and Sly Method, whereby the Prime Primitive Government was Altered, and Episcopacy first crept into the Church; and was to have done this much more amply in an Appendix, which I design'd to have subjoyn'd to this Treatise; but

but this, by reason of the great Indisposition  
and Sickness wherewith it hath pleas'd God,  
of a long time, to afflict me, I can't now per-  
form; but mind to do it, and that with some  
advantage, if ever the Lord, of his Mercy,  
bring me to Health again: And with this the  
just Reader will rest content, till another Oppor-  
tunity.

J. S. alledges, that the Worthy Mr. Rule,  
who is now at his Rest, was enjoyed by the  
Assembly to write his Cyprianic Bishop Ex-  
amined, and therefore thinks, that, in Refut-  
ing him, he Refutes the whole Church; but I  
am assured, that he was never enjoyed by any  
Assembly to write that Book, or any thing else,  
save a Vindication of our Church from the Stan-  
ders cast on her, on the Account of the pretend-  
ed Persecution of the Episcopal Clergy, which he  
might easily have done, tho' he had never writ-  
ten It: But if he had any such Injunction, I  
shall make no further Debate, only I assure my  
Reader, that I have none: If there be any  
thing in my Book Blame-worthy, I, and I a-  
lone am to answer for it; if ought be there  
well done, if any Truths be cleared up, then  
may the Glory redound to God, and any small  
Advantage that may accrue from hence, to his  
Church: This is, and still shall be the Earnest  
Prayer of

W. J.

THE

# CONTENTS.

## CHAP. I.

*That the Hierarchicks give to their Diocesan Bishop SOLE POWER of Ordination and Jurisdiction, invincibly Demonstrated.*

I. THE Mischief of Spiritual Domination and Tyranny.	Page 1
II. The Occasion of the Debate.	3
III. Mr. Rule vindicated from J. S's Imputation of Self-repugnancy and mis-stating of the Question.	5
IV. The Sole Power of Ordination ascribed to the Bishop in the Canons and Constitutions of Ann. 1635, and J. S. his disingenuity detected.	8
V. As also the Sole Power of Jurisdiction : And J. S's Retortion repelled.	11
VI. J. S's Argument to prove, that these Canons ascribe not the Sole Power to the Bishop taken from their pretended Harmony with the Acts of the Assembly at Glasgow, Anno 1610.	15
VII. Four signal Differences between the Assembly and the Canons.	16
VIII. King James his motives for the Alteration of Church Government and Discipline, which was brought to pass by Fraud and Violence. Spotswood's memorable Confession.	19
IX. General Assemblies subverted by the Prelatists.	21
¶ ¶	
	S. X.

## The C O N T E N T S.

§. X. The Assembly at *Glasgow* 1610, a most infamous Conventicle, and its chief end to establish the Sole Power of Bishops. Page 27

§. XI, XII. *Spotswood's* Palliation of their Simoniacal Bribery impertinent and untrue; Where 'tis demonstrated, that Prelacy was impos'd by mere force and Sacrilege, and that the Body of both Pastors and People were then for Church Government by Pastors acting in Parity. 25, 27

§. XIII. The Dishonesty of the Bishops, and Pusillanimity of other Members of this *Glasgow* Synod. 29

§. XIV, XV, XVI. The *Canons* of the year 1635, cordially received and urged by the Hierarchies; where their grand Hypocrisie is unfolded; and *J. S.*'s audacious Challenges satisfied. 32, 37, 38

§. XVII. *J. S.*'s timid and illiberal dealing. 39

§. XVIII. King *James* unjustly alledged as a *Jure-Divin* Hierarchie and yet a disclaimer of the Bishops Sole Power, by *J. S.* whose frauds are exposed. 40

§. XIX. King *James* liked well of the Sole Power of Bishops, and why? 43

§. XX, XXI. The Prelatists pretend that the Superintendents had really the Sole Power of Ordination and Jurisdiction: Hence divers of the Authors he has adduc'd are made intirely unserviceable to *J. S.* 45, 46

§. XXII. *Peter Hay* not against, but really for the Sole Power of Bishops; whose profound oscitancy (as is also that of *J. S.*) is noted. 50

§. XXIII. *Peter Hay* characteriz'd. 53

§. XXIV. *Forbes* really overthrows Diocesan Episcopacy, who, notwithstanding, together with his complices, is clear enough for the Sole Power. His Self-repugnancy. 54

§. XXV. The unsincere dealing of the *Scottish* Bishops in their Declinature. 56

§. XXVI. K. *Charles I.* most clearly and expressly for the Bishops Sole Power. 58

§. XXVII, XXVIII, XXIX, XXX, XXXI, XXXII, XXXIII, XXXIV, XXXV. The rest of the *Scottish* Authors adduc'd by *J. S.* as being against the Sole Power of Bishops demonstrated to be Unserviceable to his design. 59, 60, 61, 62

§. XXXVI. *Whitgift* for no certain Form of Church-Government (as is also *Heseker*), who is yet a true Friend 63

## The C O N T E N T S.

to Sole Power ; yea, as in many other places, so in that very Passage, which J. S. cited to prove, that he was for the contrary. Page 65

§. XXXVII. *Sutlivius* for no Form of Church Government, and yet most clear and positive for the Sole Power of Bishops. 68

§. XXXVIII. *Downame* disclaims Sole Power, who yet no less clearly, in contradiction to himself, pleads for Sole Power : He is a *Latitudinarian*. 70

§. XXXIX. *Bilson* is undeniably for Sole Power, as is also J. S. himself : His most unfair dealing by *Calderwood* and the Author of the *Paracletis*. 76

§. XL. *Merton* destroys Episcopacy and contradicts himself. 81

§. XLI. *Field* really gives Domination and Sole Power to the Bishops. Ibid.

§. XLII. Bishop *Andrews* for Sole Power. And J. S.'s ridiculous Paralogisms exposed. 83

§. XLIII, XLIV. *Davensore* clearly and fully for Sole Power. Where 'tis prov'd, that J. S. is of the same mind, and his Dissimulation discovered. 84, 86

§. XLV. J. S. proves not *Chillingworth* to have been against Sole Power. 88

§. XLVI. Bishop *Usher* and Dr. *Holdsworth* witness that all the English Bishops possess'd and exerc'd the Sole Power. Ibid.

§. XLVII. Bishop *Hall* most clear and full for Sole Power. 90

§. XLVIII, XLIX, L. J. S. deserted by a Cloud of his Authors. 96, 97, 98

§. LI. *A. De Dominis* most fully and palpably for Sole Power. Where *Calderwood* is vindicated from J. S.'s perversions. 100

§. LII. Dr. *Taylor* most manifest for Sole Power ; as is also J. S. himself, who palpably bewrays his intended Fraud and Dissimulation. 106

§. LIII. Dr. *Hammond* undeniably clear for the Sole Power, where J. S.'s surprising condition is opened. 110

§. LIV. Mr. *Dodwell* most positive for the Bishop's Sole Power and Absolute Monarchy. 114

§. LV. Other Authors, beside these cited by J. S. referred to. 118

§. LVI. J. S.'s account of the English Constitution so far from

## The C O N T E N T S.

from helping him, that it, and the Church of England Practice quite overthrow his Cause. page 119.

§. LVII. Blondel perverted by J. S. 122

§. LVIII. J. S's Ignorance or Dissimulation of the grand Hierarchical Principle, which is manifestly Popish. 124

§. LIX. The *Britannic* Hierarchicks give the King a Papal Power. 126

§. LX. J. S's *Britannic* Bishop differs from the *Cyprianic* in an Essential or Characteristical note; viz. The Power of Ordination. His vain hope of relief from Mr. Rule. 128

§. LXI. J. S. For the Bishop's Sole Power of Jurisdiction, while he pretends the contrary; He clashes with himself, and turns a Presbyterian. 130

§. LXII. J. S. in attempting to propugn the Identity of the *Cyprianic* and *Britannic* Bishop, is monstrously absurd, matchlessly self-repugnant, confounds a Negative Voice with Sole Power, palpably gives to the Bishop the Sole Power, and an uncontrouled and unconfin'd Licence, and finally destroys Prelacy it self. 135

§. LXIII. The Improvement of J. S's Concessions, and the Conclusion of the Chapter. 145

---

## G H A P. I I.

*That the Britannic Hierarchy is no less really Romish, than the Italic, Sustain'd and Demonstrated.*

§. I. **T**He Title of J. S's 9th Chapter impudent and fellacious. Page 150

§. II. The Prelatists with Papists lay, in the chief Matters of Faith, too much stress on Humane Writings. J. S's odd Defence of their Practice. 151

§. III. Some Argutations brought by J. S. to vindicate Episcopacy from a Tendency to Popery discussed. 154

§. IV. J. S. in copying his Hierarchy from the Jewish, and sticking to Jewish Terms joyns with Papists, abuses the Fathers, and is Refuted by the most leading Doctors of the English Church. 157

§. V.

## The CONTENTS.

§. V. J. S. while he makes his Diocesan Bishop the High Priest, Head and Principle of Unity to his Church, maintains a Popish Principle. He vainly attempts to purge himself, and to darken the State of the Question. *Isaac Barrow* his Acknowledgment that the Fathers had no ground for this Principle. Page 161

§. VI. An Abstract of the Hierarchies their Doctrine concerning the Bishop's being the Principle of Unity to the Church, from the Writings of Mr. *Dodwell*. 165

§. VII. The strange Conduct of the Prelatists and odd Arguings from Job. 4. 21, for Diocesan Episcopacy: They are confuted by the Church of England Divines. 171

§. VIII. *Dodwell's Doctrine Romish*. 177

§. IX. The Reasons and Grounds that set the Diocesan Bishop over other Pastors, are no less effectual to set the Pope over Diocesans and other Bishops. 178

§. X, XI, XII. That these same Principles and Grounds that set Diocesan Bishops over other Pastors, set also Metropolitans over Diocesans, Ecclesiastic Exarchs over Metropolitans, &c. clearly proved by both Practice and Acknowledgments of the Ancients; where D. S. *Parke's* malicious Calumny is exploded. 184, 185, 187

§. XIII. The same is also proved by the Confessions of the Modern Hierarchies. 191

§. XIV. The Justification of our Charge against Prelatists and Prelacy, viz. That the former use Popish Arguments, and the latter paves the way to Popery, undertaken: Where J. S. Unjustice and Ignorance is noted. 195

§. XV, XVI, XVII. J. S. declines a direct and proper Answer to the first part of our Charge, whose sly Evasions, Thrasonical Boastings and Heretical Tergiversations and Endeavours to give a false Notion of a Popish Doctrine, are discovered, where a Specimen of my Plow-man's Honesty is exhibited. 197, 198, 200

§. XVIII. He most fraudulently insinuates, that the Doctrine the *Jansenists* held in Opposition to the *Jesuits* and *Molinists* is truly and properly Popish. 205

§. XIX, XX, XXI, XXII. J. S. pretends and gives out, that the Doctrine of Defensive Arms, and the Arguments for it, are Popish: Which monstrous Fallacy is largely and irrefragably confuted. 208, 209, 210, 212

§. XXIII. J. S. most surprizingly intimates, that this Popish

## The CONTENTS.

fish Distinction, *viz.* That Bishops and Presbyters do not make two different Orders, but only two Degrees of the same Order of the Priesthood, is not Prelatical, and impudently affirms, that 'tis adopted by the Presbyterians for their better Defence of Presbytery. *Blondel* brought as a Voucher of this Falshood, who yet propugns the very contrary! Page 218

§. XXIV. The Distinction proved to be false and fictitious by a Multitude of most cogent Arguments. 221

§. XXV. *J. S.*'s fraudulent Perversions of *Blondel* clearly detected! 229

§. XXVI. *J. S.* amazingly retorts on us, as Popish Doctrine, our Rejecting of the Prelatical Position, *That Bishops, as making a Peculiar College, an Order distinct from the Order of Presbyters, are the Successors of the Apostles in the Supreme Power Ecclesiastical*: Which Doctrine of ours is vouched to be most Antipopish by the universal Consent of both Protestants and Papists, and even of *Bellarmin* himself, 232

§. XXVII. Who is most fraudulently adduc'd to prove *J. S.*'s monstrous Assertion? 237

§. XXVIII, XXIX. He is in the place by *J. S.* alledged a famous Witness of the Truth, contradicting the main Papal Principles, and overthrowing the Papacy it self, which is largely discovered and proved out of the Jesuit himself, and the most approved Church of England Divines, who affirm and shew, that every Particle adduc'd by *J. S.* hurts and destroys Popery. 238, 241

§. XXX. Some trifling Attempts against the second part of our Charge, *viz.* That Prelacy paves the way to Popery repulsed, and *Bellarmin* fallaciously and absurdly by *J. S.* adduced. 250

§. XXXI. The reasonless Railing of the Sectaries against the Subordination of lesser Ecclesiastical Judicatories to greater, senselessly reported. 253

§. XXXII. As are the Debates between Protesters and Resolutioners. 254

§. XXXIII. Dr. *Burnet* his unreasonable Retortion, no less unreasonably propugn'd by *J. S.* where his Deceit and Absurdity is detected. 257

§. XXXIV. Other trifling Sophisms enervated. 261

§. XXXV. From our using and sustaining, against the Prelatists, of the Argument of *Bellarmin* and other Papists, whereby they prove, that there is no less necessity of the Pope

## The C O N T E N T S.

Pope than of the Diocesan Prelat, J. S. most absurdly infers, that we are equally guilty of Popery with Prelatists, when they use Popish Arguments for a Popish Conclusion, the necessity of Diocesan Episcopacy; and glories, as if many Learned Presbyterians had deny'd and confuted this our Inference.	page 262
§. XXXVI. <i>Bellarmin's Argument</i> produced, and divers Demonstrations, that none of these Presbyterians either could or did condemn our using of it, advanced.	264
§. XXXVII. <i>Calvin</i> is vindicated from J. S's Depravations, and clearly proved to have made the first Declension from Parity among Pastors the Beginning of Popery, and so allow'd of our use of the Argument.	267
§. XXXVIII. <i>Daneus</i> amply justifies our use of the Argument.	273
§. XXXIX. As does <i>Chamier</i> .	275
§. XL. And <i>Salmasius</i> , where J. S's odd dealing is unfolded.	277
§. XLI. <i>Turretin</i> in express Terms uses the Argument as we do against the Episcopals.	279
§. XLII. <i>Whitaker</i> most clearly approves of our use of the Argument.	280
§. XLIII. If <i>Whitaker</i> , <i>Jewell</i> , and other famous Doctors and Bishops in Queen <i>Elizabeth's</i> time, were Presbyterians.	282
§. XLIV. J. S. unsuccessfully attempts to defend Dr. <i>Barnet</i> .	287
§. XLV. And vainly boasts of what he never performed.	291
§. XLVI. The true Description of a Popish Doctrine assign'd and proved.	292
§. XLVII. The Objection Prelatists bring from the Constitution of the <i>Bohemian Church</i> , clearly and fully satisfied.	296
§. XLVIII. J. S's amazing Defence of the Prelatical Pomp and Majesty.	299
§. XLIX. Divers Momentuous Things, wherein Prelatists agree with Papists, named; with an Admonitory Conclusion to J. S.	303

C H A P.

A H D

## The CONTENTS.

---

### CHAP. III.

*That tho' Cyprian and his Contemporaries had believ'd the Divine Right of Episcopacy, yet their Belief and Testimony could not be enough to Prove it.*

§. I. J. S's Argument, taken from the Shortness of Time between the Apostles and Cyprian, fully satisfied. Page 305

§. II, III, IV. His Argument brought from some Passages of Knox's History, to prove that our Reformers proceeded on the Principles of Impurity, and the Author of the Fundamental Charter his Argument taken from some Words of Buchanan, to prove that they embrac'd the English Rites and Ceremonies, irreparably ruined. 307, 309, 311

§. V. If Avarice, Envy, Ambition, and such Vices had no place among the Clergy of the Third Century; and if there were no Tentations unto them, largely discussed. 322

§. VI. J. S's strange Reasoning. 324

§. VII, VIII, IX. Strange Failings in the greatest Men, and much Alloy in the Miracles and Manifestations, whereby J. S. pretends, that the Fathers of the Third Age were secured from Errors in Doctrine or Practice. 332, 334

§. X, XI. The Fathers of the Third Century guilty of many and great Errors, the greatest Men of the Church of Eng/ and being Judges. 335, 338

§. XII. And in special, Cyprian, whose great Errors and Lapses, together with these of other Fathers, are plainly confess'd and related by great Prelatists. 339

§. XIII, XIV, XV. The preceeding Doctrine of the Lapses and Stains of the Ancients vindicated from the false and abusive Inferences of Pagans or Deists, Arians and Papists. 342, 346, 350

CHAP.

## The CONTENTS.

### CHAP. IV.

*That not Episcopacy, but its contrary, Presbytery, was Believ'd by Cyprian and his Contemporaries to be of Divine Right.*

I. J. S's grand Argument taken from Cyprian's words to *Rogatian* turn'd upon its Author; and a clear Demonstration brought from thence, that Cyprian and his Contemporaries believ'd the Divine Right of Parity among Pastors, or of Presbytery. Page 353

II. Cyprian and his Contemporaries thought they were allow'd to Divide the Office or Order of the Episcopate, as also of the Diaconate into various Degrees, contrary to that which they knew and acknowledged to have been Instituted by Christ. 356

III. Cyprian and his Colleagues, in their Epistle to the Churches of *Legio* and *Emerita*, most clearly depose, that Bishop and *Priester Presbyter*, are, by Christ's Institution, Reciprocally one and the same. 360

IV. That Cyprian believed not the Divine Right of Episcopacy, but, *et contra*, that of Parity, is manifested from hence, that he used none of the Scriptural Topicks commonly alledged by Prelatists. J. S. overturns the grand Argument of Prelatists. 362

V. Cyprian's Scriptural Reasonings for Obedience to Bishops, from which J. S. concludes, that he believ'd the Divine Right of Episcopacy, sufficiently evince, that he never believ'd any such thing. 363

VI. J. S's principal Argument, to prove that Cyprian was for the Divine Right of Episcopacy, proves the very contrary. 369

VII. Cyprian gives no more Power to Bishops over Presbyters, than to Peter over the rest of the Apostles; and affirms, that all the Apostles were compleatly equal in Power and Honour; and therefore irrefragably proves, that he believed not the Divine Right of Episcopacy, but of its contrary, Parity. 371

## The CONTENTS.

§. VIII. Mr. Dodwell's groundless and wild Fancy, that Peter was Equal with the rest of the Apostles, and yet in another Respect, Bishop over all of 'em, exploded. Page 375

§. IX. Divine Providence observable in this, that Cyprian and his Contemporaries Depose for Parity among Pastors in the very places, wherein, as the Hierarchies pretend, they are positive against it. 377

§. X. Other clear Testimonies of Cyprian and his Contemporaries for Parity among all Pastors of Christ's Institution, which are vindicated from J. S's Depravations. 377

§. XI. Why Cyprian and his Contemporaries used none of the present Prelatical Arguments for Episcopacy. 377

§. XII, XIII. The strange and deceitful way, whereby Diocesan Episcopacy entered the Church. 381, 382

§. XIV, XV. Divers places of Cyprian vindicated from J. S's Perversions. 386, 391

§. XVI. J. S's Argument, to prove that *Pastor*, Cyprian Deacon, was for the Divine Right of Episcopacy, defeated. 391

§. XVII, XVIII, XIX, XX, XXI. Origin vindicated for J. S's Depravations, and proved to have believed the Identity of Scriptural Bishop and Presbyter, or *Pastor* among all Pastors of Christ's Institution. 396, to 404

§. XXII. Firmilian believed, that all Pastors of Christ's Institution succeeded the Apostles Alone, and are Equal in Power and Honour: Where all J. S's false Glosses and Detortions of Firmilian's Words are discovered and exploded. 411

§. XXIII. J. S. unsuccessfully applices to Rome for Successors. 411

§. XXIV. J. S's main Argument, which is brought from the Care God, as they believed, took of the Ancient Bishops, and the Revelations he gave them, roused in baffl'd. 411

§. XXV. Clemens Alexandrinus clearly Dichotomizes the Clergy, and Identifies Bishop and Presbyters; where Pearson's Exception is defeated. 411

§. XXVI. Tertullian clearly identifies Bishop and Presbyter, where D. S. Parker's Objections are overthrown. 411

§. XXVII. The Author of the Apostolic Constitutions identifies Bishop and Pastor. A short Account of the preceding 411

## The CONTENTS.

preceding Discourses, J. S.'s stepping Argument inverted. Page 438

§. XXVIII. The Testimony of *Basiliss Magnus* for the Identity of Bishop and Presbyter produced : And also the Testimony of the Fourth Council of *Carthage*, and the Mist J. S. rais'd against it, dispelled. 440

## CHAP. V.

### The vast Discrepancy between the Cyprianic and Hierarchic Bishops unfolded.

I. THE Cyprianic Bishop presided over but one only Presbytery: The Hierarchic Bishop has either many Presbyteries, or not any Presbyteries. Page 447

II, III, IV. The Cyprianic Bishop was a Constant Preacher, and had a peculiar Flock ; in both which he was quite another thing than is the Hierarchic. The Bishops continued to be such some space after the Cyprianic Age. 452, 453

V. The Idea of a Bishop and Pastor was in the Third Age reciprocally one and the same. 456

VI. Cyprian's Ordinary Work was Teaching and Preaching; 457

VII, VIII, IX. And that of one single Flock or Congregation ; which one Flock or Congregation alone, made up his whole Diocese. 458, 460

X. The grand Objection taken out of *Tertullian*, answered out of *Tertullian*. 464

XI. Dr. Maurice his Objection taken from the great Sum of Money collected by the Clergy and People of *Carthage* owned by Mr. *Dodwell* to be of no Force. 467

XII, XIII. Others of his Reasonings overturned, where he clashes with his Friends, *Pamelius* and Dr. *Fell*. 468

XIV. His Argument taken from the Paucity of Bishops met in Councils overthrown ; where he is again by the Ears with Dr. *Fell*. 473

XV. That the meanest of places had their proper Bishops, and every Congregation had one, evidently proved. 476

## The CONTENTS.

§. XVI. Which is further evinced by the Concessions of our Adversaries. 477

§. XVII. Dr. Maurice's Objection, taken from the Inconveniency of spacious Meeting Places in the Primitive Times, fully satisfied out of Mr. Dodwell, *Lampridius*, and Dr. Burnet. 479

§. XVIII. J. S's Self-Repugnancy and Disingenuity. 483

§. XIX. Their Objection, to wit, That there might be but one Bishop in a City, sufficiently refuted out of the Observations and Concessions of Dr. Maurice. 484

§. XX. That a Bishop and a Conscientious Minister of the Word and Sacraments, are reciprocally one and the same, largely and clearly proved out of the Apostolick Constitutions; about which Book the Prelatists are fallen out among themselves. 487

§. XXI, XXII. That there ought to be no fewer Bishops than there are Parishes or Congregations, is the Native Consequence of their Opinion, who hold the Lord's Supper to be a real and proper Sacrifice; where Mr. Dodwell's Exception is removed, and that anciently there were no fewer, is proved by the Apostles Canons, and the Concessions of Dr. Maurice and Mr. Dodwell. 491, 493

§. XXIII, XXIV. Their Argument for the Amplitude of Ancient Bishopricks taken from *Rome*, and such Cities, canvass'd and dissolved. Their Objection taken out of *Optatus* answered out of *Eusebius*, and by the Acknowledgments of our Adversaries. 494, 495

§. XXV. Congregational Episcopacy not Hierarchic, tho' it paved the way thereto: The Author of *Imparity* Patronizes idle Bishops, and perverts *Ignatius* and *Polycarp*. 499

§. XXVI. Divers very considerable Differences between the *Cyprianic* and Hierarchic Bishop briefly mention'd. 501

CHAP.

## The CONTENTS.

### C H A P. VI.

#### The Peoples Power in Choosing their Bishop or Pastor Asserted and Vindicated. And the Divine Right of Ruling Elders Sustain'd.

I. J. S. his State of the Question corrected. Page 505  
II, III, IV. Cyprian's clear Testimonies for the Peoples Power in the Election of their Bishop or Pastor, produced, and fully vindicated; where J. S. clashes with Dr. Félix: And the Ground of the Difference between the Practices of the African and Alexandrian Churches in Election of their Bishops, is discovered. 507, 511, 513  
V, VI. The Christian People had a Power of preserving their Liberties, and a Share in Management of Church Affairs, which they exercised by themselves, or rather by their *Seniors* or *Ruling Elders*. 514, 518  
VII. Pontius his Testimonies for the Peoples Power in the Election of their Bishop adduced and vindicated. Ibid.  
VIII, IX, X, XI. Another clear and full Testimony of Cyprian, and of a whole Synod with him, for the Peoples Power, and Election of their Bishop, adduced, and J. S. his Depravations and Tergiversations, as also his forced, yet evident Confessions of the Truth we plead for, luculently exposed. 519, 526, 528, 530  
XII. His Argument for the Synods Belief of the Divine Right of Episcopacy, Enervated. 533  
XIII. His Abuse of Origen and Lampridius discovered. 534  
XIV. Our Doctrine prov'd by the Practice of the Laudicean, Roman and other Churches, during the Cyprianic Age. 535  
XV. This Practice was in vigor both after and before the Cyprianic Age. 537  
XVI. J. S's Doctrine palpably Popish. 538  
XVII. J. S's special Argument against the Divine Right of Ruling Elders overthrown. Blondel's Hypothesis sustain'd, which is asserted and proved by the most Learn'd of the Church of England. 540

## The C O N T E N T S.

§. XVIII. The great Antiquity of *Ruling Elders* made appear from truly ancient Authors; and all J. S's Exceptions against and Depravations of their Testimonies repelled. 544

§. XIX. Bishop *Whitgift* yielded, That there were *Ruling Seniors* from the very Infancy of Christianity; which is prov'd against J. S. 548

§. XX. He is injurious to the Authors of *Jus Divinum Regium Ecclesiasticum*, as is also ~~Wardius~~, his false Imputation and Self-repugnancy. 549

§. XXI. Famous Hierarchies distinguish *Elders* into *Preaching*, and *Non-Preaching*, or *Ruling* ones. *Dodwell's Antichristian Notion of a Presbyter or Pastor.* *Saravia's Concession.* 550

§. XXII. The Scottish Hierarchies unjustly and self-repugnantly impugn the Use of *Ruling Elders*. 551

§. XXIII. In which they joyn with the Papists. 551

§. XXIV. The Scottish Presbyterians abdicated from J. S. his Charge, viz. That they clash with their Brethren beyond Sea, and endeavour to deceive the People. 551

§. XXV. The Unjustness of J. S's Suit evidenced: A serious and wholesome Admonition given to him, or his Hypothesis, with which the Work is concluded. 551

## ERRATA.

DAg. 2. lin. 3. dele *who*. p. 14. l. 19. read *Oligarchy*. p. 15. l. 2. r. *Members*. p. 27. l. 23. r. *Record*. p. 57. Marg. r. 203. p. 68. l. 13. r. *Service*. p. 69. l. 1. in Marg. dele *Ibid*. p. 75. l. 9. supple *to*. p. 81. l. 31. the Words in Parenthesis should be in *Italick*. p. 89. l. 10. r. *Bishop*. p. 14. l. 5. dele *they*. p. 128. l. 7. r. *procure them*. p. 177. l. 3. dele (,) after *Popish*. p. 223. l. penult. after *Romans* add *than from the Jews*. p. 230. l. 13. for *compleat* r. *conse  
table*. p. 256. l. 1. r. *far from*. p. 263. l. 22. r. *Huberles*. p. 295. l. 14. add *immediately* after *Deacon*. p. 299. l. 5. r. *Hierarchies*. p. 307. l. 12. r. *all these Matters*. p. 350. Marg. r. *Part for Pag*. p. 370. l. 20. dele *ever*. p. 394. l. 1. r. *easy*. p. 399. l. 29. dele *who*. p. 404. l. 2. r. *Constitu  
tions*. p. 415. Marg. l. 3. r. *permanet*. p. 433. l. 16. r. *up*. p. 518. l. 3. after *or rather the People*, add *had a convenienc* *here in Government and Discipline*.

MAY 1933

# Cyprianus Ifotimus.

## CHAP. I.

That the Hierarchicks give to their Diocesan Bishop **SOLE POWER** of Ordination and Jurisdiction, invincibly Demonstrated.

¶. I. **A**ND Tyranny and Absolute Domination is one of the most hard Fates, and most lamentable Conditions that readily can light upon any Society of Rationals; so Spiritual Tyranny and Domination brings with it the most detestable kind of Slavery, and is by far more Criminal, than the heaviest Oppression of Mens Bodies and external Concerns. It is that whereby the Noblest Part of the Noblest Creature is bereaved of its noblest Priviledge, and debas'd into the state of the basest things of the Creation; it is a sin wherein none but the worst and most noxious of creatures delight; It is, finally, the most mischievous and hateful quality of the Apocalyptic great City, and that wherein she more specially resembles Egypt and Babylon. But of all kinds of Tyranny most abominable and Diabolick is that which is occult and dissembled: The Whore becomes much more detestable, when she wiles her.

her mouth, and saith, she has not sinned. This is, so to speak, a crowning Impiety; as if a High-wayman, who, when he has wounded, bound, and robb'd the Traveller, should yet in the Captive's face impudently deny it, & with prolix address endeavour to prove that he had never done any such thing; and so add to the rest of his Miseries Scorn in the highest degree: Wherefore *Pbalaris*, who for ought we know, never denied himself to be a Lawless Tyrant, dealt much more fairly, or rather much less foully, than *Tiberius*, who scornfully pretended that all was done by the *Senate*, when he and all men knew, that none of the Senators durst but mutter against any thing which gratified the passions of the Tyrant. The former is commonly imitated by the *Roman* and other *Transmarine* Prelates, the latter by those of our Island, who loudly claim to themselves the *SOLE* and *Whole* *POWER* of *Ordination* and *Jurisdiction*, and still, where they can, usurp a boundless Power over both Pastors and People; and yet no less boldly both say, and Swear, if you will, that they never either claim'd or practis'd any such thing, and challenge their Challengers of the most impudent Slander, and injurious Calumny imaginable; yea, a late *Advocat* of the party, whom I shall design by the letters *J. S.* not only rejects, with others, the Charge, as a foul Slander, but is most prolix and laborious in their purgation: Him I shall more particularly call to an account, fully scour off all his paint, and demonstrate, that all the *Soap* and *Nitre* he has brought, or that he, or any man else shall or can bring, is of no use at all, if it be not to shew that the Stain is indelible, and by no means ever to be emaculated. And for the better understanding of

not

not only this Question, but the whole subsequent Discourse, take its Occasion and Rile as follows.

§. II. A certain Author of a Book, called, *An Apology for the Clergy of Scotland*, had thus argued, Cyprian's Notion of Schism is, when one separateth from his own Bishop : this the Presbyterians do ; Ergo. To which Argument Mr. Rule, late Principal of the College of Edinburgh, in the Defence of his *Vindication of the Church of Scotland*, gave the following Answer : 'A Bishop in Cyprian's time, was not a Diocesan, with Sole Power of Jurisdiction and Ordination. If he prove that, we shall give Cyprian and him leave to call us Schismaticks. A Bishop then, was Pastor of a Flock, or the Moderator of a Presbytery, &c. In opposition to this Answer, J. S. published a Treatise of about 12. sheets, called, *The Principles of the Cyprianic Age*, and therein stiffly denys, that Sole Power of Ordination and Jurisdiction is either challenged by Bishops, or given them by their Adherents. 'What could move him ( saith he ) to insinuate, that we assign the SOLE POWER of Jurisdiction and Ordination to our Diocesan Bishops ? When did our Bishops claim that SOLE POWER ? When was it ascribed to them by the Constitution ? When did any of our Bishops attempt to exercise it ? When did a Scotch Bishop ( He should have added, or an English Bishop ; for of the latter the former are only Imitators, Apes and Shadows, who, if perhaps they forbear to be so arrogant, hereby consult only their own quiet. ) offer, e. g. to Ordain or Depose a Presbyter, without the concurrence of other Presbyters ? When was such a SOLE POWER deemed necessary for raising a Bishop to all the due Elevations of Episcopal

Authority ? How easie is it to distinguish between a **SOLE** and a **CHIEF** Power ? Between a Power Superior to all other Powers, and a Power Exclusive of all other Powers, &c. (a) Mr. Rule in his *Cyprianic Bishop Examined*, &c. which he opposed to J. S. his Tratise, does, with no less assurance, averr, that our Hierarchic Bishops claim to themselves the **SOLE POWER** of Ordination and Jurisdiction, and that, " If they shun to exercise it, at least openly, by not laying on of hands without Presbyters ; it is because they know that practice cannot take, nor be born with in a Nation where Parity hath been so much known, and generally liked : I always understood (Continu  
be ) that the main thing debated between us and the Prelatists, was about the **SOLE POWER** of Jurisdiction and Ordination, and I am not alone in this, &c. And in brief, he asserts that one most signal and substantial difference between the *Cyprianic* and *Hierarchic* Bishop consists in this, that the former neither claim'd nor exerc'd the **SOLE POWER** of Ordination and Jurisdiction ; but the latter claim and exerce the **SOLE POWER** of both. To this Tractat J. S. oppos'd a Book of nigh 72. Sheets, called, *A Vindication of a Discontented*, *The Principles of the Cyprianic Age*, in the IV. Chapter whereof throughout, he, granting that the *Cyprianic Bishop* exerc'd not the **SOLE POWER** of Jurisdiction, with great earnestness and prolixity, labours to prove, that none of their Bishops did ever challenge to themselves the **SOLE POWER** of either ; and that none of that Perswasion allow'd it unto them ; yea, on the contrary, that all of 'em disclaim'd and deny'd it, and

accuses Mr. Rule of a gross Mis-stating of the Question, that he might find a Subterfuge. "Indeed (says J. S. (b)) "if he be not allowed his own way of stateing it ; (besides, that the most part of § 36. 37, 38. which are the most considerable in all his Book, will be found (to give it in his own language) to be nothing, but making a parade with a parcel of impertinent Citations) it will be found, that he has said just nothing to the far greater part of my Book ; this Subterfuge of the SOLE POWER being his great Sanctuary, more than fourty or fifty times his only, or his main Answer to my Arguments. And (c) he says, "That the only true state of the Controversie is, whether the Church should be governed by Pastors acting in Parity, having equal power, &c. And largely proves it by the Suffrages of many Presbyterians, and amongst others, of Mr. Rule himself, and divers other Reasons ; and thus still abours to perswade his Reader, that Mr. Rule, in his *Cyprianic Bishop*, &c. contradicted what he had said elsewhere, deserted the true state of the Question, *viz.* Parity or Imparity, and finally, granted Imparity to be lawful, provided only that SOLE POWER of Ordination and Jurisdiction be not admitted.

§. III. But seing there may be an Imparity which comes so near to Parity, as that the difference is scarce discernable, and which differs much more from SOLE POWER of Ordination and Jurisdiction, than a Dwarff from a Giant, or a Mole-hill from a Mountain, and therefore seing, tho' neither of them be Lawful, yet the one, if compared with the other, is very Tolerable, whereas the other is

(b) §. 4. (c) §. 102.

compleatly

compleatly Tyrannical ; And finally, seeing, as Mr. Rule supposed, the Hierarchicks still plead not only for Imparity, but chiefly and mainly for the SOLE POWER, and still, where they can or dare really and in effect exercise it ; Well, and without the least appearance of inconsistency with himself might Mr. Rule say, *That the main thing debated between us and the Prelatists was about the SOLE POWER of Jurisdiction and Ordination.* I say, well might he say this without the least appearance of any acknowledgment of the lawfulness of Imparity. The Pope's best beloved Sons, and Rome's more genuine Children, defend his Incontrollable, Despotick and Autocratic Power over all Churches and Pastors. Now a Protestant, who yields to the Pope no Power at all over other Churches and Pastors, being to attack this his pretended Power, states the Question according to the mind of the Pope and the more true sort of Papalines, and so at this Autocratic Power levels his main Arguments, as being main or chief thing in Question : A Papist, who yields only to the Pope a more moderated and regulated Power, (for many such Papists there are or who, being more sagacious, knowing that he maintain the Pope's despotick Power, he could make no great flourish and appearance, except he should dissemble and mis-state the Question, encounters the Protestant, and thus accoasts him Sir, You have mis-stated the Question, and wrong'd the Catholicks, and moreover, by the your mis-stating of it, have yielded really all they plead for ; a moderated and regulated Power to the Pope, which is all they seek ; and so you have in effect, deserted your own Cause, and contradicted what you elsewhere use to affirm. By your favour

favours, Sir, replies the Protestant, Matters are much otherwise; For, seeing a moderated or regulated Power, if compared with the Autocractic Power should be very easy and tolerable, I can never be justly deem'd to have allowed the former as lawful, altho' I affirmed that the latter is the main, chief, or special thing in Question; And seeing *Rome*, and all her more genuine Issue claim to the Pope this Despotick Power, and plead for *pro aris & focis*, I cannot be justly reck'ned to have mis-stated the Question: As for you, Sir, if you use not mental Reservations, but speak as you think, *Rome* will but, at best, count you a Schismatick, if not a Heretick, tho' she give you some Toleration, that her multitude may be the greater, which is to her a Note of the true Church, now it is undeniable that this Protestant is most unjustly challenged, and that the defence I suppose him to make, is most fair and rational; and yet the cause between Mr. Rule and J. S. is to a hair the same: For never was there yet a Hierarchic Author who did not roundly ascribe to their Diocesans the **SOLE POWER** of *Ordination* and *Jurisdiction*, except either such as were gross Ignoramus's of the doctrine of the Hierarchies, yea and of the very principles and Foundations of the Hierarchy, or else egregious Prevaricators, willfull Shufflers, most ingenuous Dissemblers of their own chief and fundamental Doctrines and Principles, contradicting frequently their Brethren, yea themselves as usually as ever they contradicted the Presbyterians, else, finally, such as, tho' they were either Bishops themselves, or complied with Episcopacy, did yet usually disown and disclaim the very foundation and Principles of the Hierarchy.

§. IV. All which things I shall make as clear as the Light by Proofs and Witnesses as evident, competent, and every way unexceptionable, as can in a matter of this Nature either be adduc'd or disir'd.

And I shall give the first place to the *Canons and Constitutions Ecclesiastical* for the *Church of Scotland* approved by the King, Anno 1635. Mr. Rule (d) affirms that the **SOLE POWER** of Ordination and Jurisdiction is there ascribed unto Bishops. J. S. in his Answer (e) denys it. And as to the **SOLE POWER** of Ordination Mr. Rule produc'd *Ch. 1. Can. 3.* "No Person shall hereafter be received into holy Orders, without the Examination of his Literature, by the Arch-Bishop or Bishop of the Diocess, or by their Chaplains appointed to that Work, who shall examine every several party, and they find Cause. From which Canon Mr. Rule inferrs, *That the Power of Determining who shall ordain'd, is laid on the Bishop.* J. S. thus retorts "By the constant practice of the Church of Scotland ever since Episcopacy was Established, the Presbyters of the respective Presbyteries have been the only Examinators of these who were to enter into the Ministry, at any Church within the Bounds of these Presbyteries; Ergo, by the constant practice of the Church of Scotland, even under Episcopacy, Presbyters have had the **SOLE POWER** of Ordination. Thus J. S. But since this is ascribed to Bishops only by the *Canon*, the same *Canon* must necessarily suppose that any Liberty of Examining Intrants then or afterward enjoy'd by Presbyters or Presbyteries, was granted them out of the Bishops meer Clemency, and no

(d) Cypr. Bish. §. 6. (e) Chap. 4. §. 13.

therways belonging unto them, which Power he might, at pleasure, exercise without them, yea or even in opposition to all their joyn't Votes: Which, were there no more, compleatly baffles *J. S.* his pretended Retortion. He knows moreover that by this time, *viz.* 1635. Presbyteries were so felled and crushed, and Presbyters, as he calls them, so overaw'd and dispirited, that scarce had Presbyteries so much as the shew of any Power or Liberty, or Pastors the courage to oppose their tyrannical Masters, or if they did, a *High Commission* was at hand to overwhelm them. *Patrons* adds *J. S.* for the most part *Laics*, had the Nomination of the Person who was to be Examined and Ordained; Ergo, *Patrons*, tho' for the most part *Laics*, had the **SOLE POWER** of Examination and Ordination. But seeing this Patronage was still a heavy Grievance to the Church of Scotland, which she still laboured to have abolished, and seeing these *Patrons* were only concern'd with the Benefice, not with the Office of Minister; this Retortion is of no more force than the former. *By the Presbyterian Principles* ( continues *J. S.*) the People have the Nomination and Election of the Candidate, &c. Ergo, by these principles the people have the **SOLE POWER** of both Examination and Ordination. But seeing these Canons, which are pretended to be a full Directory for Government and Discipline, not only never insinuate either Use or Being of Presbyteries, but frequently suppose the quite contrary; and on the other hand, the People can Call none, till first the Presbytry be satisfied with the Candidate; there is scarce any shadow of likeness between the cases. Moreover, the loathsome pride and detestable arrogating to themselves of an odious Licence of doing what they

they listed, is from hence most manifest, that by the *Canons* they can commit the Examination of In-  
trants to their Slaves, their Chaplains, as a Work  
too vile for their Lordships, to the end themselves  
might, with *Epicurus* his Gods, wallow in ease and  
voluptuousness, or, having got a permission from  
Superior Powers, with *Alecto*, contrive and work  
mischief on Mankind. Yet for further Light  
the Controversy, add but the 7th *Canon* of the same  
2 Cb. "All Ordinations shall be made by imposition  
of Hands, and with solemn Prayers, open  
in the Church, after Morning Service ended, and  
before the Communion, in the Form and very  
Words prescribed in the Book of Ordination, and  
in presence of two or three Presbyters of the  
Diocese, who shall lay on Hands together with  
the Arch-Bishop or Bishop. Where it is undis-  
putably clear, that there was to be no conveining  
of a Presbytery for any Ordination, that Presby-  
tries had nothing to do with that Work, it was  
only the Work of the Bishop alone, the presence  
only of two or three Presbyters, as Witnesses  
the Action, was to be required, who, to add  
some Solemnity thereto, as *Downane* expresses  
(f), should, together with the Bishop, impose  
Hands on him whom their Lord Prelat had added  
to their Number, and design'd to make one of his  
Curats. And now, seeing all this is most evident  
contain'd in, and most easily collected from this  
*Canon*, let any Man of sincerity tell me with what  
Face F. S. could aver, that nothing for the Bishop's  
SOLE POWER of *Ordination* is comprehended in  
these *Canons*?

(f) Serm. Pag. 40. ]

§. V. Moreover the same Book of *Canons* real-  
, and in effect, ascribes to the Bishop the *Whole*  
and *Sole Power of Jurisdiction*; Take a few of  
them: *Cb. 1. Can. 2.* "Whosoever shall impeach  
in any part the King's Royal Supremacie in  
Causes Ecclesiastical; let him be Excommunica-  
ted, and not Restored but only by the Arch-Bishop.  
*id. Can. 3.* "Whosoever shall hereafter affirm,  
that the *Doctrine of the Church of Scotland*; the  
*Form of Worship contain'd in the Book of Com-  
mon Prayer*; and *Administration of the Sacra-  
ments*; the *Rites and Ceremonies of the Church*;  
the *Government of the Church under his Maje-  
sty*, by *Arch-Bishops, Bishops*, — are corrupt,  
— let him be Excommunicated, and not  
Restored but by the *Bishop of the Place*, or *Arch-  
Bishop of the Province*. *Cb. 2. Can. 11.* "The  
Arch-Bishop or Bishop, at his instituting into, or  
collating of any Benefice, — shall minister  
to the *Intrant* the *Oath prescribed in the Book of  
Ordination against Simonie, &c.* *Cb. 3. Can. 1.*  
It is ordained, That every Minister reside in the  
Church where he serveth, or nigh thereunto.  
And if he be found absent, without Licence of his  
Ordinarie, six Sundays in the whole year, —  
let him be admonished, &c. *Can. 2.* "No Stran-  
ger shall be admitted to preach in any Church,  
unless he be *Licenced by the Bishop of the Diocese*.  
*Can. 5.* "No person of the Laicie, shall presume  
to exercise the *Office of a Presbyter or Deacon*,  
— unless he have received *Ordination*, and  
be *Licenced by his Ordinarie*. *Can. 6.* "It is  
ordained that there be *Catechizing every Sunday*  
in the afternoon, except the *Bishop dispense*  
with it, as he findeth cause. *Can. 7.* "If any  
‘Preacher

• Preacher shall impugne the Doctrine delivered by  
• any other Preacher in the same Church, —  
• before he hath acquainted the Bishop of the Dio-  
• cels therewith, and received Order from him  
• what to do in that Case, because upon publick  
• dissenting and contradicting, there may grow  
• much offence and disquietness to the people  
• The same being notified to the Bishop, he shall  
• not suffer the Preacher any more to serve in that  
• place which he hath once abused, except he faith-  
• fully promise, to forbear all such matter of Con-  
• tention in the Church, until Order be take  
• therein by the Bishop; who with all convenien-  
• speed shall so proceed, as publick Satisfaction may  
• be given, &c. *Can. 8.* No Presbyter shall presum-  
• in Sermons, to speak against His Majesties Law  
• — But if he conceive any scruple or doubt  
• let him go to his Ordinary and receive Instruction  
*Cb. 4. Can. 3.* “ It is ordained that no Presbyter  
• shall leave his Charge, to go to Court, or other  
• places forth of the Country, without the Licence  
• of his Ordinarie. — Wherein, if they sha  
• transgres, the Bishop, after tryal, shall inflict such  
• Censure, as his Fault shall be found to meri  
*Can. 4.* “ If any Ecclesiastical person shall go out of  
• his Diocels, to sute plantation in another, or re-  
• cept of any place, he shall be recalled by his O-  
• dinarie, and returned to his Charge. And if he  
• disobey, be deposed: *Can. 7.* All Ecclesiastical  
• persons shall be careful to avoid the Company  
• wherein filthy Songs are used, — under the  
• pain of such Censures as the Ordinary shall inflict  
*Cb. 7. Can. 1.* “ No Presbyter, or Deacon, upon  
• pain of Suspension, shall celebrate Marriage be-  
• twixt any persons, whose Bannes are not pre-  
• claimed

claimed three several LORD's Days, ---- Nor shall he celebrate the same in any private place, but publickly in the Church, and that betwixt 8 and 12 Hours in the Fore-noon, without Licence of the Arch-bishop of the Province, or the Ordinarie. *Ch. 8. Can. 1.* " That in every Diocess, Assemblies shall be kept twice a year, in such places, and at such times, as the Bishop shall appoint. And if any Presbyter absent himself, without a lawful Excuse signified at the time, he shall be suspended to the next Synod. *Can. 2.* Because all Conventicles, and secret Meetings of Church men, have ever been justly accounted hurtful to the peace of the Church wherein they live; It is ordained, That no such Meetings be kept by Presbyters, or any other persons whatsoever, for consulting upon Matters Ecclesiastical: And, That all Matters of that kind be only handled in the Lawful Synods held by the Bishops, and established by Authority. And if any shall presume to keep any such Conventicles, or secret Meetings for the expounding of Scripture, administering of Sacraments, or consulting upon Causes Ecclesiastical, the Ecclesiastical Person shall for the first Fault be suspended, &c. Here, doubtless, under these odious Terms, they understand not only Christian Societies, and the Preaching of Ministers, who would not yield to their nomination; but more especially Presbyteries. *Ch. 10. Can. 1.* " No Man shall teach either in publick School, or private Houle, but such as shall be allowed by the Arch-bishop of the Province, or Bishop of the Diocess. *Ch. 11.* " Every Bishop within his Diocess, shall take tryal of the Qualitie of the Curates and Readers, and permit

• permit none to read, or conceive publick Prayers  
 • in the Church, unless he be in Holy Orders, and  
 • Lawfully Authorized by the Bishop. *Cb. 14.*

*Can. 1.* "None in Holy Orders shall without the  
 • Licence and Direction of his Ordinarie, appoint  
 • or keep any solemn Fasts, or be present thereat  
 • of purpose, under the pain of Suspension, or other  
 • punishment, which the Bishop shall think fit to  
 • inflict. *Cb. 18. Can. 10.* "Sentence of Depriva-  
 • tion, or Deposition of a Presbyter, shall not be  
 • pronounced by any other, but the Arch-Bishop,  
 • or Bishop of the Diocese, in the presence of three  
 • or four grave Presbyters, called thereunto by the  
 • Bishop.

And now let the Candid Reader, of either Persua-  
 sion, judge by these, and other Passages that might  
 be adduced, if the Power of the Presbyters (as they  
 call them) or other Pastors, be not here totally  
 annihilated, if there be not a compleat Holigarchie  
 erected, and if, finally, the Bishops do not, having  
 quite abolished all power of Presbyteries, grasp into  
 their own hands the SOLE POWER of *Jurisdiction*; and have, as Mr. Rule truly said, all Church  
 Discipline laid on themselves alone.

To wrack therefore goes *J. S.*'s imaginary  
 Retortion (g), "By an *Act of a General Assembly*  
 • no Member of the Assembly, Minister or Rul-  
 • ing Elder, has Liberty to speak, without leave  
 • first asked, and obtained from the Moderator.  
 • *Ergo*, The Moderator even of a Presbyterian As-  
 • sembly has the SOLE POWER of *Jurisdiction*. For  
 • can any say, that if the Moderator had endeav-  
 • red to wrong somes Liberty of speaking, they  
 • had not, at furtheft, against the next Assembly,

ir occasion of being even with him ? Yea, even in the same Assembly, if any Member should accuse the Moderator of such a piece of Unjustice, they would have anons been heard, and he obliged to yield the Chair to another, till the Matter were discuss'd, and Justice done. Or can any man say, that by this Act the Moderator had one grain of power above the meanest of the Assembly, either of doing any thing against the mind of the rest, hindering the rest from doing what they saw fit ? Or, finally, can any say, that by this Act he had any power at all, except that of Order, for greater liberty of speaking and being heard, and easier collecting of Votes, is given to the Moderator ? Judge therefore, with what Conscience Mr. Brow, he adventured to compare the Power ascribed in these Canons to the Bishop, with this given by the Act, to the Moderator.

§. VI. He has, besides, two direct Answers ; the latter whereof I shall first handle, because this will considerably contribute to the Discussing of the other. It is a Promise (b) to prove from these Canons, that no SOLE POWER is ascribed by them to the Bishop. But seeing I have now proved the direct contrary from them, tho' he could per- sum it, he should have small ground to boast of what he had gained. He endeavours indeed the performance thereof (i) : The substance of his Argument is, " The Superintendents, according to the pleadings of Presbyterians themselves, had not Sole Power of Ordination and Jurisdiction : and the Bishops plead for no more Power than the Superintendents had. (But seeing, as I shall evince in due place, the Prelatists alledge that the Super-

(b) *Ibid.* (i) § 93, & seq.

intendents had really the Whole and Sole Power of Ordination and Jurisdiction, this his pretence is nought but a palpable fraud) — “The only true and genuine Constitution of the Church of Scotland, which was erected by the General Assembly at Glasgow, Anno 1610. does not ascribe the Sole Power of either Ordination or Jurisdiction to our Bishops. — This Constitution is the Foot on which all Scots Bishops ever since have stood; — It was in pursuance of the true nature and ends of this Constitution, that the Canons were contrived. — This Constitution is the true Thred which leads us to the genuine sense of them: They were founded on it, and fram'd in pursuance of it, and so we ought to consider them agreeable to, and explicable by it, long as there is no appearance of Inconsistency; but on the contrary, a perfect concord between them, which J. S. affirms to be between the Canons and that Constitution. — The Bishops never since Anno 1610. exercised the Sole Power of Ordination and Jurisdiction. Thus, in substance, J. S.

§. VII. I shall therefore evince against him, First, That there is no entire concord between the Constitution and Canons. 2ly. That the true design of the main Managers and holding of the Assembly at Glasgow, was to establish the SOLE POWER of Bishops. Now, as to the former, the following Contradictions be observed between the Assembly and the Canons. The Assembly determines, as J. S. himself (k) acknowledges, That the Bishop has not the Sole Power of the Examination of Intrants; and clearly provides, that

(k) § 94.

ore any man can be Ordained, the Ministers of these bounds (i. e. the Presbytery), where he is to serve, shall take tryal of his Conversation past, Ability and Qualifications for the Function; and give their Testificate hereof: And the Bishop, until he get this the Presbyteries Testificate, cannot proceed to Ordination. Now, in contradiction to this, these *Canons*, chap. 2. Can. 3. which we have before given you, clearly intimate that no Examination is necessary, but that made by the Bishop, or his Chaplain.

Again, in the case of *Deposition* and *Deprivation*, there is a round Contradiction; for the *Assembly* decrees thus: "In Deposition of Ministers, the Bishop associating to himself the Ministry of the bounds where the Delinquent served, he is then to take tryal of his Fault, and upon just cause found, to deprive. That this Act is plain against the Bishops Sole Power, is yielded by J. S. (l) himself. On the other hand hear the *Canons* (m): Sentence of Deprivation or Deposition of a Presbyter, shall not be pronounced by any other but the Arch-bishop, or Bishop of the Diocese, in presence of three or four grave Presbyters called thereunto by the Bishop. Which *Canon* most clearly intimates and supposes, that no Presbytery has any power of judging in this Matter; that no Presbytery was to be conveen'd for determining hereanent, but only that three or four, whom his Lordship pleased to call.

In the *Third* place, It is undenyable from the whole account of that *Assembly*, and yielded by J. S. himself, that Presbyteries were then to continue in both Beeing and Power: And when the

(l) §. 95. (m) chap. 18. Can. 10.

Earl of Dumbar threatned, by vertue of an Order from His Majesty, to Discharge them, the whole Assembly joynly and earnestly dealt with him to forbear: For the Bishops and the chief Contrivers were obliged yet to Dissemble. But the *Canons* almost every where, and to name no others, the 2d. Canon of the 8. chap. already related, presupposes the Abolition of both Power and Beeing of Presbyteries. *Fourthly.* That *Glasguan Assembly* subjects the Bishop to the General Assembly. "In case (say they (n)) the Bishop shall be found to have stayed the Pronouncing of the Sentence (i.e. of Excommunication) against any person, that hath Merited the same, and against whom the Process hath been lawfully deduced, the same being tryed, and he convicted in the General Assembly thereof, that Advertisement shall be made to his Majesty, to the effect another may be placed in his Room. And that the Bishops shall be subject in all things concerning their Life, Conversation, Office, and Benefice, to the Censure of the General Assembly, and being found culpable, with his Majesties Advice and Consent be Deprived. Thus every Bishop is evidently subjected to the General Assembly, as his Judge. But in opposition to this, these *Canons* all along suppose and insinuate, that no Assembly was to judge or curb the Bishop, that no Assembly was to have any Beeing; yea, they expressly, as we have heard, pronounce (o), "That if any man shall find himself injured by the Metropolitan, let him appeal to Delegates, or immediately to the King. Where it is most manifest, that this Bishop is exim'd from all subjection to the General Assembly."

(n.) Calderw. Hist. page 631, (o) chap. 18, Can. 12.

eral Assembly; nor can he be brought before it for Tryal, tho it should be found most evidently that he had stayed the Pronouncing the Sentence of Excommunication, against any person that had merited the same, and against whom the Process had been lawfully deduced. As for the rest of the Bishops it is clearly enough intimated in these Canons, that they are only subject to the Arch-bishop or Metropolitan, as their Judge Ordinary, not at all to any General Assembly.

§. VIII. I shall now come to the second Head, and make manifest, that the design of all the contrivances and Actions of these restless Prelatical ticklers was, the procuring to the Bishops the SOLE POWER, and Tyrannical Domination; but more especially, their last End in Conveening and holding of this Assembly: Which since he so much covets to be the true *Constitution* of their Church, and *Foot* or Standing of Prelacy; I must tell him, that there is no ground to envy them such a Foundation, whereof any man, tho but of common honesty, should be ashamed; as also of all the rest of their Assemblies for a good many years before. The King, altho' perswaded in Conscience, that our Church was one of the best Reformed in the world, as he acknowledged in presence of the Assembly at Edinburgh, Anno 1590; yet doting on unlimited Power, to the Acquisition of which he knew that Prelacy would not a little conduce, and desirous to ingratiate himself with the English Church, that he might the more easily come to the English Throne, determined with himself, whatsoever it should cost him, to Overturn both the Government and Discipline of our Church. Now this most politick Prince, like *Hamibal*,

who admonished *Antiochus*, that *Italy* could not be subdued but by *Italy* it self, had his main Recourse to the Church her self for Tools wherewith to work her Subversion, and by a thousand Mean and subtile Devices, got some shadow of an Assembly to agree, that some of their number should in name of the Church Vote in Parliament. Many even then perceived the Horns of the Bishop Mitre, and with a Christian Magnanimity opposed the earliest Bud of so noxious a Weed, by the indefatigable pains, and awful Authority of the King, the subtility of the aspiring *Ditrephe's* in the Church, and the pusillanimity simplicity, and irreflection of many others, the clear warnings these Heroes gave were neglected and they alone left to the wrath of the Prince who, above all things, coveted to have such Ruin out of the way, and to this effect, and that he might deter others, never ceased till he had brought such to utter Ruine. On the other hand nothing but good Words, fair suggar'd Speeches, significations of greatest kindness, was given to the Ministry and Church in general, to the end all might be lull'd asleep, and Tares with the greater facility sown, yea the fairest and ample promises were made, that all the Liberties of the Church should be preserved; it was averr'd by the Court, & these Ministers that led the rest on the like that in the Institution of these Voters in Parliament nothing against the compleat Parity and Equality of all Pastors was done or intended; and therefore many Caveats as could be devised to keep the Voters from corruption, which ye may see in *Spotswood* himself, (p) were all yielded unto, and

(p) Hist. page 452,

allowe

lowed by King, Court, and these Ministers themselves which were to Vote in Parliament ; among which Caveats a compleat Parity and Equality of Pastors is comprehended, but with what sincerity this was done, the same Spotswood most evidently declares (9) : " It was neither ( says he ) the King's intention, nor the minds of the wiser sort, to have these cautions stand in force ( for to subject the Decrees of Parliament to the Assembly, as in the second Caution ; or to interdict Church-men, as in the fourth, and serve Inhibitions upon them, were things absurd ) but to have matters peaceably ended, and the Reformation of the Policy made without any noise, the King gave way to these conceits, knowing that with time the utility of the Government, which he purposed to have established, would appear, and trusting that they whom he should Place in these Rooms would by their care for the Church, and their wise and good Behaviour purchas to themselves the Authority which appertained. He had also matters of greater Importance in hand, which made him desire to be settl'd in some sort with the Church. Where we are to adore Divine Providence, by which 'tis come to pass that the most signal and eminent of the Hierarchicks have given so signal a Confession of their most black and criminal Hypocrisie, while they plotted the overthrow of our Reformation and Apostolical Implicity of the Gospel.

S. IX. Thus some arrogant Aspirers having got to be Voters in Parliament, and purposing there to work the Churches Kuine, saw it their Interest by all means to study the overthrow of her Assem-

(9) Pag. 453.

blies; for to them, by the caveats, they were  
have been subject and accountable; Wherefore  
sometimes Assemblies were dismissed without in-  
dication of a day for a new one, and again, when  
a day for that was by the King named, and almost  
come, the Church was prohibited to observe that  
at other times the day appointed was anticipated  
and scarce any time for preparing of Matters al-  
lowed, and when they sat, all manner of Cou-  
nage, Bribery, Tyranny, and such practice  
were used; such Ministers as stood up for the  
berty of the Assemblies were dragg'd to Prison  
Condemn'd and Banish'd, or call'd up to Court  
and without all pretext of Justice, never suffered  
again to see their native Countrey; great numbers  
without any Commission from the Church were  
sent to Vote in the Assemblies: As for example,  
*Linktibgoyw, Anno 1608.* "There were above four  
Noblemen and Gentlemen directed by the King  
be present. This put the Brethren in a great Fea-  
that some pernicious Conclusion was to pass  
plurality of Votes. Therefore sundry of the  
Ministers put Mr. Patrick Galloway (one of the  
special Court-Ministers) in Remembrance that  
only three Commissioners were granted to His  
Majesty by the Acts of the Assembly. He answ-  
ered, That if they would cast off the Noblemen  
their Conclusions would want Execution, for we  
must Pray and Preach, said he, but they must  
Fight (r). The same course was kept in the  
succeeding Assemblies: As for example, the As-  
sembly at *Persb*, 1618, where a good number  
Noblemen and Barons, only by virtue of Minis-  
try from the King, but without any Commission from

the Church, Sat and Voted ; which even Dr. Lindesay in his *Narration of the Proceedings of that Assembly* (1643) is compell'd to acknowledge. Thus these Assemblies, which, under GOD, had been the Churches chief Bulwarks, for preservation of Orthodoxy and Liberty, became the special Instruments of her Contamination and Bondage, the Chains to bind and expose her to the Lust of the perfidious Prelats, her sacrilegious Rayishers, infamous Conventicles in which none sat without the hazard of either loss of Conscience, or incurring a most furious persecution.

§. X. But more corrupt and debauch'd than all the former was the *Glasguan Club*, 1640. (the nor, confess, so bad as was that of *Prestib* 1618, and other succeeding Assemblies) the design of the chief Managers whereof was the procuring to the Bishop the Sole and Despotick Power over the Church. So much to me is most colligible from Spotswood himself (1). "The King (saith he) by his Letters was now dayly urging the Bishops to take upon them the Administration of all Church-Affairs, and they unwilling to make any change without the knowledge and approbation of the Ministers, an Assembly to this effect was appointed to hold at *Glasgow*. Where you see they were willing enough to grasp the SOLE POWER or Administration of all Church Affairs : only they must first have a mock-Assembly, and some sham-consent of the Ministry. They were now grown Great, Rich, and Temporal Lords, Lords of Parliament and Council, most formidable to all, being armed with the secular power, and had gotten most of their chief opposites excommunicated, imprisoned, banished,

(1) *Numerat.* I. Pag. 48, (1) *Hist.* Pag. 512.

or some way or other crush'd and ruin'd. Yet so much feared they the very Name of an Assembly, that to make all sure, they resolve to take the Ministers as it were mapping, and at unawares: For the Assembly was appointed to be held at St. Andrews in May, and then in February was prorogu'd without any appointment of a new Dyt, and then after this some very short space before the time 'tis appointed to be held at Glasgow in June, when the Ministry was expecting no such thing. But this was not enough; they prepare for their purpose a number of each Presbytry, and send their Names to the King, who, by a particular Missive to each Presbytry, tells them that it is his pleasure that they should make choice of such person as he had named in his Letter to the Arch-bishop of St. Andrews. Thus the jugular Vein of all Liberty is Cut, i.e. of the Ministry being either already terrified and dispirited with what they saw had fallen on such as had opposed the Tyrannical inundations, and others shaken with the Tentation of Ease, Wealth, and Honour, were far enough, you may be sure, from disobeying these Missives which they might well interpret to be Commands. Another wedge was prepared in this had not done; Nobles and Barons enough with Missives from the King to have Voted that they had no Commission from the Church. But things were secure enough without these Auxiliaries. The Earl of Dumbar, the King's Commissioner, was also present with bands of Souldiers to force, and Money to allure Men to a compliance, whereof, after the Assembly, he distributed to them what they merited. And when Mr. John Balfour complained to the Bishop of Orkney that he had got nothing

he answered, he had done no Service to his Majesty: for he Voted, non liquet. Lauder, Minister of Cockurnspath, tho' he had served the King better, was content to take ten pounds, fourty pennies less ( u ). It was, as Mr. Archibald Simpson relates ( x ), vulgarly called the Angelick Assembly, by reason of the multitude of the English Angels of Gold, which were distributed among the bribed Ministers, and which, at this Assembly, were frequently to be seen at Glasgow.

§. XI. Spotswood acknowledgeth ( y ), that there was Money given to Ministers, but pretends that it was only given to the MODERATORS who had served since the year 1606, and alledges that this Money had been promised at their accepting of the Charge. The Debt ( says he ) was known to be just, and no motion was made of that business before the foresaid Conclusions were enacted. But this indeed is a material Confession of their crimes, Simony, and Granury. The King, by Missives to the particular Presbyteries had, in the 1606, nominated some three of each Presbytery, and commanded the Presbyteries to send them to Linlithgow, that they might meet with certain Noblemen, and advise about Remedies of the Distraction of the Church, he spake; but no Indiction, no not a Word of General Assembly is in the King's Missives. These Ministers met with some 27, ( Spotswood has ) Noblemen, Barons, and Officers of State at

<sup>u</sup>) Calderw. Hist. Pag. 625. ( x ) Anno sexcentesimo & primo, Dumbarensis Comes, cui haec omnis res commissa a e, in Scotiam venit, magna auri vi coacta, ut inter Ministros redditus distribueret, quos Glasguam cogit intra decem hoc est die octavo Iunii. Haec Synodus Angelica vocatur Anglorum Angelorum multitudinem distributam: nam soli Elii Glasguae omnibus in manibus erant. Chron. Scot. MS. Annum 1610. ( y ) Hist. Pag. 513.

Linlithgow, where, after a thousand Artifices, the Ministers were allured to admit constant Moderators. In the mean while all look'd on this meeting only as a conference for Advice, and some preparative for a future General Assembly; and so they were much less cautious than, doubtless, otherways they had been: Such were chosen as the Bishops and their faction before had design'd, and had allow'd each of them an hundred Pounds or two hundred Merks. This Conference once dissolved, these Counsellers every where gave out that it was a General Assembly, and urged all the Presbyteries to receive their Moderators, at which even Spotswood himself being Witness, both Synod and Presbyteries took the Alarum. "The Synod of Perth (says he (z) ), Conveening in March thereafter, did, in direct opposition of the Assembly concluded at Linlithgow, inhibite all the Presbyteries, within their Bounds, to acknowledge the Conclusion taken in that Meeting, and discharge Mr. Alexander Lindsey, Parson of Simmedose, who was Nominated by the Assembly, Moderator of Perth, to exercise the said Office under pain the Censure of the Church: The Synod being cited before the Council for this presumption, were discharged to meet thereafter, and the Presbyteries within the bounds commanded under the pain of Rebellion to accept their Moderators. In Fife resistance was no less. —— The Presbyteries of Mers were also very troublesome, and the Council so vexed with complaints of that kind, as not day pass'd without some one or other, but this opposition proved vain, and they at length FORCED to obey. Where 'tis manifest that

Church never look'd on that Meeting as a General Assembly : And no wonder ; for it was not so much as pretended by the King himself, as his Majestie's Missive to the Presbytry of Dumfermling ( a ), makes manifest. Wherefore the Court and Bishops their bribing of such Ministers, at this Pseudo-Synod, as they thought fit instruments for establishing their Tyranny, was a bond of Iniquity, and Simoniacal Promise, and therefore no just Debt. Yea so far was it from being just, that the Receivers deserved not heavy Purses, but heavy Censures.

§. XII. But this is not all ; for these *Fathers*, who at this *Linlithegan* Conventicle sold CHRIST Mystical, had not the Reward of Iniquity in hope, but in hand. This is clearly related in the *Annals* of Sir James Balfour Lyon Herald to King Charles. they were never Printed ; I shall therefore give the Passage at full length. " In Desember ( saith he ) this year 1606, a General Assembly of the Church was holden at Linlitheow ; wherein, among other busines, his Majesty, by his Letters to the said Assembly ( which they ordained their Clerk to Read ) Recommended to the Assembly with taking strict order with Papists, Jesuites and Seminary Priests, without exception of Persons : And that they should take heed that People should not choke the good Seed of the Evangel. Divers of the more precise amongst the Ministry took this pious and religious Admonition of the King as Cream and Oyl to soften and smooth his Mysterious Designs, and dayly Advancing of the State of Bishops with new Priviledges, which daily encroached more and more to the suppreſſing of the free Liberties of this

( a ) Calderw. Hist. Pag. 350.

Church, as was signified to his Majesty the 16<sup>th</sup>  
Day of this Moneth, by the Letters of his Vice-  
Roy, Montrose, Menmure, Blantyre, and President  
Preston, who assisted at this Assembly: For it  
was notoriously understood and manifestly known  
to the Wisest, that the Earl of Dumbar, his Maj-  
esties Thesaurer in Scotland, distributed among the  
most needy and clamorous of the Ministry to  
obtain their Voices and Suffrages (or else move  
them to be Neutrals) fourty Thousand Merks of  
Money, to facilitate the Busines intended, and  
cause matters go the smoothlier on: Which  
Mystery of State came thereafter to Light by the  
view of the Lord Treasurer Dumbar his accounts  
a gross fault in him, which if revealed in his Life  
time might have cost him his Head, for his small  
Prudence and little Circumspection in leaving  
such an Item on Record, to be looked on by Posterity:  
Which compt was shewn to King Charles  
at the Treaty of the Birks, long thereafter, in  
Anno 1629. Thus he. And now from what is  
adduc'd and discours'd 'tis most clear, that Spotswood  
his Exception or Palliation is not only most imper-  
tinent, but also most untrue; that the Prelatis  
in order to corrupt and pollute our Church, practis'd  
most horrid and lawless Cruelty, and most foul  
fraudulent and sacrilegious Arts; that the Impos-  
ing of Prelacy on the Church of Scotland was  
never Her Act and Deed, but a sacrilegious and  
violent Rape upon her Liberties; that the Body of  
the Ministry and People utterly abhor'd it; and  
that they firmly believed Parity among Pastors to be  
CHRIST's Ordinance, and the only Government  
by him appointed. All this the King not only  
knew, but also acknowledged in his Answer to

Petition

Petition of this Meeting. Take it in *Spotswood's* own Words (b) "As touching the Conclusion taken for the *Constant Moderators*, his Majesty did Thank them for their Travels; but whereas they were of Opinion that the *Act* should be universally Received, (for so much the Assembly had written) he said, that he knew them too well to expect any such thing at their hands. Their conscientious Zeal to maintain Parity, and a desire to keep all things in a continual constant volubility, he said was such as they would never agree to a settled Form of Government. Besides, he knew that divers of these who were nominated to the places of Moderation, would refuse to accept the same, lest they should be thought to affect Superiority above their Brethren: That therefore he would have the Council to look to that business, and direct Charges as well for those that were nominated to accept the Moderation, as to the Ministers of every Presbytery to acknowledge them that were nominated.

§. XIII. And now to return to this *Conventicle* at *Glasgow*; *Spotswood* himself was Moderator, a man who had not only by his profanity deserved the greatest Church-Censures, but also, as we have heard, is not ashamed to avow his own, and his accomplices their resolved and premeditated Perfidy and Hypocrisie: A Man he was who made it his only care and study how to play the Parasite, as, for instance no more, his Words at the *Pert Assembly*, 1618, make evident; viz. *That he would commit twenty prejudices to please the King*. Which their own Mr. *Lindesay* dares not deny (c). *Gladestones* Bishop of *St. Andrews*, another prime Leader in this

(b) *Hist. Pag. 503.* (c) *True Narrative. Num. 1. P. 67.*

Cabal was no less Parasitick, no less desirous to involve both State and Church in the deepest Slavery : A Swatch of whose Genius take out of his Letter to the King, 1612. (d) where shewing how busie Himself, his Fellow-Arch Bishop, and some others were, in preparing things so for the future Parliament, as that they should not miss to go according to their Mind, he has these memorable Words. “ We will not be idle in the mean while, to prepare such as have Vote, to incline the Right Way. All Men do follow us, and hunt for our favour, upon the Report of your Majesties good Acceptance of me, and the Bishop of Caithness ; and sending for My Lord of Glasgow, and the procurement of this Parliament without the Advice of the Chancellour. And if your Majestie will continue these shining Beams and Shews of your Majesties Favour, doubtless, the very Purpose that seemeth most difficult, will be facilitat to your Majesties great Honour, and our Credit ; Which, if it were greater than it is, your Majestie will receive no Interest. For beside that no Estate may say, that they are your Majesties Creatures, as we may say ; So there is none whose Standing is so slippery, when your Majestie shall frown, as we : For at your Majesties Nod we must either Stand or Fall.

There, with a few Others, led the rest by the Nose, who were so false to their Trust, or Puff luminous, that, when the Earl of Dumbar, by virtue of a Warrant from the King, was about to discharge, by open Proclamation, all Presbyterians, they never, tho' they supplicated for their Commutation, adventured to Protest, or Remonstrate.

(d) *MS. F. 1. 1. P. 64.*

hat thereby Violence was done to the Churches manifest Right. I omit others, their Tyrannical and most unsincere practices, as the *High Commission-Court*, instituted at the same time, by virtue of which the Church was, in effect, bereaved of her whole Power, and the Bishops, with a few others of their choosing, armed with a double Vengeance, both Spiritual and Civil Sword, and so enabled to ruin and destroy all their Opposites; and the ambiguous and captious Phrases, wherein severals of their Decrees were wrapped, to the end that afterward they might as they saw fit expone them: Yea, it was decreed, as *Sportswood* himself has (e), "That no Minister should speak against their Conclusions in publick, nor dispute the Question of Equality or Inequality of the Ministry, as tending only to the entertainment of Schism in the Church. Thus they Decree, and set in the mean while, and publickly in the Church, and in face of the Assembly, the English Doctors, *Hampton* and *Mirritoun*, whom they had brought down for that purpose, *Taxed the Government of Synods and Presbyteries, and defended the Calling of Bishops* (f). The Bishop of *Orkney* did the like; and all of them in the very time of this Decree, were exercising a most Despotick and Lordly Pre-  
cacy. Hence it is evident, that they knew that the bulk of the Ministry were for Parity, and that their Prelatick Arguments, if truly sifted, were brought, and could not abide the Light. From all which it is most evident, that the Bishops their main Design was, to grasp the *Whole and Sole Power* over the Church; but that fearing a trouble-some Opposition, they thought it more fit to work

(e) Hist. p. 513. (f) *Calderon*. Hist. p. 629.

in the dark and by steps, that so they might more surely, tho' more slowly, come to their purpose, and accordingly, tho' there be a palpable discord between this Synod's Decrees, and the *Canons* of the 1635, yet the Latter may be truly said to be framed in pursuance of the main Design of the chief Leaders, and of the Calling and Holding of that Assembly: For, as is now made manifest, little Care had the Managers of that *Glasguan Club*, their Fellows and Successors of Agreement, either with themselves, or with the Truth, provided they *per fas aut nefas*, might overturn our Reformation, erect a *Papal Hierarchy*, and found to themselves an Empire on the Ruines of the Church.

¶. XIV. And thus, as I have discusſed one of his Answers, so I have really prevented the Other, viz. "That these *Canons* never took effect. That they were never insisted on by our Bishops since the Restitution of Episcopacy, anno 1662. That they were enjoyed only by Royal Authority, not properly Ecclesiastical. That even that Excellent King who enjoyed them, when he saw they did not well suit the then Inclinations of the Nation, Retracted all the Authority he had once given them. A strange Answer, if true. The King was the *Head* of J. S.'s Church, The *Glasguan Constitution*, between which and these *Canons* there is a *Firm Concord*, her *Foundation* and *Foot*. And so, in refusing to admit them, she deserted *Head*, *Foot*, and *Foundation*, all at once. But do sir'd not the Bishops and their Faction to have insisted on them? Speak, Sir, according to your Mind and Conscience. It is well known, that they were to the utmost of their power, urging the Execution of them, and never left it off till there came

Storm

form, which dismounted both their *Canons* and themselves. No Man of Knowledge and Candor in doubtor deny, that these *Canons* were made by Laud's Faction, and kindly received by their Partisans in *Scotland*; and that, by them, the King's name was procur'd to Authorize them: The King, his prefix'd Letter bears, compil'd them not; but only consider'd them, and gave them his Assent. And when they came down, with the *Service-Book*, they were both with the like warmth hugg'd, with the like fierceness impos'd on the Church of *Scotland* by the Prelats and their Papaltriant Adherents. That this proved the very Occasion of the Section of Prelacy is nottour to the World, and confess'd by their own dearest Friends; as Dr. Burnet (g), "They (saith he) the Bishops, viz. also exacted a new Oath of Intrants (besides what was in the A&t of Parliament, for Obedience to their Ordinarie) in which they were obliged to obey the Articles of *Perib*, and submitt to the *Liturgy* and *Canons*. ---- At this time a *Liturgy* was drawn for *Scotland*, or rather the *English* Re-printed with that Title, save that it had some Alterations which rendered it more invidious and less satisfactory; and after long consulting about it, and another Book of **CANONS**, they were at length agreed unto, that the One should be the Form of *Scots* Worship, and the Other the Model of their Government. R. Coke (h) relates the same. "In England (saith he) this year 1635. there was great Contrivance between the Arch-Bishop Laud, and Bishops of *Scotland*, how to erect an *High-Commission-Court* in *Scotland*, by the King's Autho-

(g) Memoirs of the Dukes of *Hamilton*, p. 30. (h) *Detected*, &c. Vol. 1. pag. 360.

' rity, without consent in Parliament, for proceed  
 ' ing against such as would not submit to the  
 ' Common-prayer Book, and *Canons* enjoyned  
 ' the King, and BISHOPS of Scotland. And ( i )  
 ' These had not been ( saith he ) one Gener  
 ' Assembly since that of Perth, 1618. when in  
 ' 1637, the Common-prayer, *Canons* and *High  
 Commission*, were imposed by the King's and  
 ' Bishops Authority. This is also evident from the  
 Doctors of Aberdeen, in their *General Demands*, &c  
 ( k ) " If you mean that period of time, when the  
 ' Service-Book, and *Book of Canons*, were urged upon  
 ' you ; to wit, the last year by-past in Summer  
 ' then you acknowledge, that all that time you  
 ' enjoyed the Purity and Liberty of the Gospel  
 ' and consequently, that you yet enjoy it ; for a  
 ' new thing hath since that time been publickly  
 ' received, and practised in this Church. When  
 they clearly intimate that the *Canons* were publickly  
 received, and practised by the Prelats and  
 their Party, and that, together with the *Service  
 Book*, they were Urged and pressed on the whole  
 Kingdom, no doubt, by that Church which re  
 ceived them, the Prelats and their Adherents.

The same matter is plainly related by the Earl  
 of Clarendon ( l ) : " It was towards the end of the  
 ' Year 1633, ( saith he ) when the King returned  
 ' from Scotland, having left it to the Care of some  
 ' of the Bishops there to provide such a Liturgy  
 ' and such a *Book of Canons*, as might best suit the  
 ' Nature and Humour of the better sort of the  
 ' People ; to which the rest would easily submit  
 ' and that, as fast as they made them ready, the

( i ) *Pag. 368.* ( k ) *page 14.* ( l ) *Hist. of the Rebellion and Civil Wars, &c;* *Book 2. page 83. 84.*

should

Should transmit them to the Arch Bishop of *Canterbury*, to whose Assistance the King joyn'd the Bishop of *London*, and Doctor *Wren*, who, by that time, was become Bishop of *Norwich*.

It was now two years, or very near so much, before the Bishops in *Scotland* had prepared any thing to offer to the King towards their intended Reformation; and then they inverted the proper Method, and first presented a body of Canons to precede the Liturgy, which was not yet ready, they choosing to finish the shorter Work first. The King refer'd the consideration of the Canons, as he had before resolv'd to do, to the Arch-Bishop, and the other two Bishops formerly named, the Bishop of *London*, and the Bishop of *Norwich*; who, after their perusal of them, and some Alterations made, with the consent of those Bishops who brought them from *Scotland*, return'd them to the King; and his Majesty, impatient to see the good Work entered upon, without any other Ceremony (after having given his Royal Approbation) issued out His Proclamation for the due Observation of them within His Kingdom of *Scotland*. It was a fatal Inadvertency that these Canons, neither before, nor after they were sent to the King, had been ever seen by the Assembly, or any Convocation of the Clergy, which was so strictly obliged to the Observation of them; nor so much as communicated to the Lords of the Councel of that Kingdom; it being almost impossible that any new Discipline could be introduced into the Church, which would not much concern the Government of the State, and even trench upon, or refer to the Municipal Laws of the Kingdom. And, in this

consideration, the Arch-bishop of Canterbury had always declared to the Bishops of Scotland, that it was their part to be sure, that nothing they should propose to the King in the Business of the Church, should be contrary to the Laws of the Land, which he could not be thought to understand; and that they should never put any thing in Execution, without the consent and approbation of the Privy-Council. But it was the unhappy Craft of those Bishops to get it believ'd by the King, that the Work would be Grateful to the most considerable of the Nobility, the Clergy and the People (which they could hardly believe in order to the obtaining His Majesties Approbation, and Authority for the Execution of that which they did really believe would not find Opposition from the Nobility, Clergy, or People against His Majesty's express Power, and Will which without doubt was then in great Veneration in that Kingdom; and so they did not in truth, dare to submit those Canons to any other Examination, than what the King should direct in England.

And finally, hear the Bishops themselves, in their Declinature (m): "We protest, that, seeing they who for scruple of Conscience did mislike the Service-Book, Canons, and High Commission, which were apprehended or given forth to be the cause of the Troubles of this Church, have now received satisfaction, and His Majesty is graciously pleased to forget and forgive all Offences by-passed in these Stirres. Where they speak after the same manner, and with the same affection of all the three, (Now all Brittain knows both High Com-

(m) page 20.

ffion-Court, and Service-Book were well lik'd and res'd by the Prelats) and clearly intimate, that there was no real ground of opposing these Canons, of any scruple concerning them, and that the King was justly offended at these who refus'd them. 'Tis true, the Prelats in their latter reign suffer'd them to ly Dormant, because they could never find time or leisure to impose them: They had more than their hands full ado, to Re-establish Prelacy it self, to extinguish the Preaching of the gospel, to make away the Preachers, ruine and lay waste not the meanest part of this Kingdom, who adhered to their lawful Pastors; This work took their time, and the *Canons* could not be well engag'd till it was over.

§. XV. For the same reason they forbore to use Kneeling, and others of the *Peritb-Articles*, so they themselves liked nothing better, and had not a pack'd and Sham-Assembly to establish them, which one Observation, were there no more, at once repells all his Challenges (n); I do challenge R. (saith he) and his whole Fraternity to produce one instance of a Presbyter ordained by any Scottish Bishop, since the year 1610, without the Concurrence of other Presbyters. The Scottish Bishops Ordained no Prelates without the Concurrence of other Presbyters, because they were otherways busied, and durst not adventure on such insolent Actions. And, "Have not our Kirk-Sessions, our Presbyteries, and our Synodss always been formal and staled Judicatories, even under Epitcopal Government? Did not even these inferior Judicatories, Kirk-Sessions, and Presbyteries perform many Acts of Jurisdiction without so much consulting the Bishop? But could there be (n) §. 99. more

more unsincere dealing bewray'd in so few lines. Doth not almost every Prelatist's Book? Do not *J. S.*'s own Book, *Chap. 8.* proclaim, that they mortally hate and scorn all *Ruling Elders*, both Name and Thing, as an unwarranted, needless and vain Dream of some Presbyterians? And consequently that when the Prelatists kept their Kirk-Sessions in *Scotland*, they were egregiously Hypocrites for fear of greater Opposition from the Body of the people? That all their Kirk-Sessions (and consequently, for ought he has said, we may say the like of their Synods and Presbyteries) were horrid and impudent Illusions, and Mocking the World, which they themselves believed have no validity; but that the Bishop, and only, had the compleat and full power of Church Affairs, which he, by himself, or his Substitutes, might despotically order and guide as pleased?

*J. XVI.* Thus I have demonstrated, that the *Canons* really ascribe the SOLE POWER to the Diocesan Bishop, That they well agree with the spirit and intent of the *Glasguan Assembly*, tho' it's procurers, the better to hide, and so to effect their purpose, allow'd several things there to be cre'd truly contradictory thereto; And that the *Canons* were procur'd, hugg'd and urg'd by the *Scottish Hierarchies*, as they were compil'd, at least revis'd and approv'd by the *English*; And so, *J. S.* is sufficiently singular, being contrary to the true Sentiments of the genuine Hierarchies of both Kingdoms. And so I might justly neglect all particular Authorities, which he brings to vindicate himself from the accusation of Singularity; but I shall not do so: I shall handle them particular

ularly, and render not only these, but also all others that either he, or any man else, ever shall, ever can alledge, utterly and for ever unserviceable to his Cause. I shall demonstrate, that the choicest of the Hierarchic Authors, and in comparison with whom, the rest are but Dwarfs and Punys, are truly and plainly for SOLE POWER, or otherways betray the Cause of the Hierarchics; Demonstrate, that the choicest of these he brings for himself are truly and palpably against him, and that, part of these not only contradict their Fellows, but themselves also, to the bargain; Demonstrate, finally, that *J. S.* is either an egregious Prevaricator, or else wretchedly Ignorant of the very first Principles and Foundations of the Hierarchy, yea and that he, in palpable contradiction to the pretended scope of this whole Chapter, is as real, as thro' pac'd a SOLE-POWER-Man, as *Bellarmino*, *Becan* or any of such *Romanists*, who openly own and avow it for their Principle.

§. XVII. But, *First*, let me observe how timidly and illiberally *J. S.* goes to work: for to Mr. Rule, saying, *That Bishops without SOLE POWER of Ordination and Jurisdiction, must be a Species of Bishops that never man pleaded for but himself.* And He would not find many, if any one of either side, who bandleth this Controversie without respect to this Power. *J. S.* thus repones; *He must not think he has gain'd so much as one inch of ground, unless I can not find any of my side who has stated the Question as I have done.* As if this, at best, could be ought but *Argumentum ad hominem*; seing, tho' not one only, but ev'n many were for him, it can do him small service, if the stream of their most celebrated Authors, and Constitution and Practice of their Church be against them.

them: Or as if the meaning of Mr. Rule's Work were not, that the Bulk and Stream of the most genuine Hierarchicks, while they declare their real Sentiments, are plain enough for the Bishop his SOLE and Absolute POWER. Indeed he was but too well acquainted with them, not to know that many among them are either guilty of Ignorance of their own Principles, or of Prevarication and sometimes also of Prodition of the Hierarchical Cause. And thus there is no shadow of contradiction between Mr. Rule his *Cyprianic Bishop Examined*, and his *Rational Defence of Nonconformity* where he saith, that Usher and others deny SOLE Ordination and SOLE Jurisdiction to their Bishops, and make Episcopacy little or no more but a Presidency. For if they make Episcopacy no more, they really desert and renounce the Principles of the Hierarchy.

\* viz. Others allow them Jurisdiction over other Pastors of the Church, and exempt them from being liable to the Censures of their Brethren; yet so as they ought not to Rule by themselves, but with the consent of the Pastors of the Church, who are to be their Council.

Nor do Mr. Rule's following Words \* any better service. J. S. seeing the Hierarchicks in there speaks of allow the Bishop a Jurisdiction, and on the other hand, exempt them from a Censure, tho they do whatever they list. Let them talk what they will of a Council for Censure, by which Consent they both may, and usually do understand naked and simple Advice.

they sufficiently declare, that they are fast Friends to the Bishops SOLE POWER.

§. XVIII. And now judge if Mr. Rule has fairly purg'd J. S. of Singularity. - But what Presbyterians can't do, Episcopals, doubtless, can: They can furnish J. S. with means "Intirely to deprive

G. R. and all his Brethren hereafter, of their common subterfuge, and to render them utterly inexcusable if ever they shall betake themselves to the sorry Plea of the SOLE POWER. For, The Most and Most Eminent of the Advocates for Prelacy, both in Scotland and England, profess to plead not for the Bishop's SOLE but CHIEF POWER in Ordination and Jurisdiction. These, you will say, are terrible Threatnings: But is he able execute them? Who can doubt of that, tho' ev'n the first view of the number and quality of his compurgators?

These are not short of LXX. strong, King James himself leading the Van; *Whom all (saith S. J. (o) must acknowledge to have had Zeal enough for Episcopal Government, and knowledge enough to Temper it with.* Ans. That he was a Prince of good Knowledge is not deny'd; but that he had any real Zeal for Episcopacy as a thing founded on GOD's Word, is so uncertain that they shall never make it good. The whole Series of his Actions and Conduct proclaim that his infatigable pains for Establishing, and Supporting Prelacy, sprung from a quite other source than Persuasion that it was of Divine Right, and so can be no ground of boasting to J. S. and his Particularity, who pretend to believe that it is founded on the Divine Oracles. This great King continues J. S. (p) did not only always order, in Schemes of Ecclesiastical Government, which he either w<sup>t</sup>, or approved of, that Bishops should neither chancain, nor do any considerable Acts of Jurisdiction, without the assistance of Presbyters. —— He not only makes Parity, that against which he levells all his Argu-

(o) S. 27. (p) Ibid.

ments and Inclinations, the Preface to his **ΒΑΣΙΛ. ΔΩ** but after he was settled in England, in the Conference at Hampton-Court, on January 15th Anno 1603, declared he understood not why the Bishops, for the **μ** Dignity to so high and weighty a Censure as Excommuni- cation, should not take unto them, for their **Α** Assistant the Dean and Chapter, or other Ministers and Chaplains of gravity and account, and so likewise in other Censures and giving of Orders. Was this, (saith J. S.) plead for the SOLE POWER of Bishops? Now if you believe J. S. you will anone conclude that King James in that Preface argues against Parity, and asserts the Superiority of Diocesan Bishops over other Pastors, but yet denys them a SOLE POWER. But if you mind not to be deceived, believe him not; for the truth is, nothing for the Diocesan their Superiority is either express'd in, or colligible from that Preface, nothing of their having a Superiority, but not a SOLE POWER over other Pastors throughout all that Discourse: I say, no one Word or insinuation of such thing is there Read, and Read it over again, Dive into it with most accurate Scrutiny, and if you find any such thing let me bear the heaviest Censure that ever J. S. can pronounce. But I have more to say from this Preface, that ev'n King James himself look on Episcopacy as an Arbitrarius and Indifferent thing, and so can never be alledg'd as maintaining there the Diocesans their Right of Superiority Power over other Pastors, for this J. S. must suppose him to maintain, else his bringing him against the SOLE POWER of Bishops is altogether impertinent and nonsensical. Has then his Majestie's own Words, who, having been as he says, aspers'd for some bitter Speeches again-

the Puritans, and having explained himself that he mean'd only some that were of wild and Anabaptistical Principles, goes on thus in his Vindication : " But on the other part ( saith he, in his Preface, which is in his Works, Page 138, &c.) I Protest upon mine Honour, I mean it not generally of all Preachers, or others, that like better of the single Form of Policy in our Church, than of many Ceremonies in the Church of England ; that are perswaded, that their Bishops smell of a Papal Supremacy, that the Surplice, the Cornered Cap, and such like are the outward badges of Popish Errors. No, I am so far from being contentious in these things ( which for my own part, I ever esteem'd as INDIFFERENT ) as I do equally Love and Honour the Learned and Grave Men of either of these Opinions. It can no ways become me to pronounce so lightly a sentence in so old a Controversy. We all ( GOD be Prais'd ) do agree in the grounds ; and the bitterness of Men upon such Questions doth but trouble the Peace of the Church, and gives advantage and entry to the Papists by our Division. Now judge if he can be really said to have had Zeal enough for *Episcopal Government*, if he can be really called an *Advocat for Prelacy*, or a Prelatical Author ; of which kind of Men only the Testimonies can stand J. S. in stead : And therefore judge with what Conscience and Countenance J. S. could not only adduce him, but ev'n place him in Front of these with whose suffrages he would vindicate himself from the charge of Singularity.

§. XIX. But did not, may you say, King James like well of *Diocesan Bishops*, and their Superior Power ?

Power ? I Answer, He did so, and of their Sole Power too ; as is evident from Spotswood's words already cited, viz. *That he urg'd the Bishops to take upon them the administration of all Church Affairs* ; Evident even from the King's own words, at the *Hampton Court Conference*, here alledg'd by J. S. himself which suppose that the Bishops, even in greater Matters, exerc'd a Sole Power, and that they might lawfully do it, tho' for the greater Solemnity, *Downe* speaks (q), and Dignity, as the King said to speak, of these great Actions, Excommunication, Ordination, and the like, it were handsom and becoming that the Bishop should joyn som not all his Presbyters with himself, and hear the Advice, which he might embrace or reject, as he pleased. The King, in the same Conference more clearly allows the Bishops the Sole Power of Excommunication. " For the persons (saith he (r)) would be resolved, why Chancellours and Commissaries, being Lay-men, should do it, and no rather the Bishops themselves, or some Ministers of Gravity and Account, deputed by them for the more Dignity to so high and weighty a Censure. Lastly, It is evident from the whole Chain of his Actions, which if you seriously consider, you will readily judge that he spent no small part of his Time, and of his earnest Thoughts, in contriving how to enlarge and render Absolute the Power of Bishops over both Ministers and People : Not because he thought this was their Right, or believed either a Sole or Superior Power of any Pastors or others was better grounded on Scripture than the Parity of Pastors, but because he knew that the

(q) Serm. p. 40. (r) *Fuller's Church Hist.* Book 10. Chap. 17. page 8.

eased the *English Hierarchicks*, and that the Exaltation of his own Creatures, as *Bishop Gladestones* expresses it, who yet at his Majesties Nod were to stand or Fall, to such a despotic Domination, wonderfully contributed to procure himself a lawless and boundless Power, which above all Things he ever coveted, and pursued: He knew that while he upheld Prelacy, he might do what he could without Check or Reproof; and therefore abhor'd the Presbyterial Discipline. Hence these most observable Words, at the same Conference, Dr. Reynolds, who desired that there might be meetings of the Clergy every three Weeks. *If you* (answers the King) *at a Scottish Presbytery, it* reebs as well with Monarchy, as GOD and the Devil. *Ben Jack, and Tom, and Will, and Dick, shall meet and Censure me and my Council* (1).

¶. XX. Next to the K. comes B. Cowper, once a Zealous Presbyterian, and afterward thro' the Love Money, Pomp, and Honour, carried over to the opposite side, and so a Man from whom less sincere dealing can be expected. I can by no means light Cowper's *Dicaiology*, the Book 7. 8. cites: The substance of what he brings from it, is, "That no substantial Point of Discipline was changed in our Church (by the Erection of Episcopacy, Anno 610) because Ecclesiastical Synods formerly in use were still retained; And the Censures of Admonition, Suspension, Excommunication, the Admission, (i. e. the Ordination) of Pastors, and their Deposition, and whatever else pertains to the Matter of Discipline, were not removed, but re-enacted and roborated, inasmuch as the Power to moderate and exercise these Censures was not left

(1) *Fuller's Hist. Book 10; page 18,*

free to every one, but restored to the Bishop, to be used with the Advice of his Brethren, i. e. Presbyters. " And (saith J. S.) he (Cowper) insists pretty fully in shewing that the Episcopacy then established did not substantially differ from the Superintendency settled at the Reformation. " But when Hume objects (saith J. S.) that the Superintendents acted by Advice: He answers thus, Good Reason, see the Law presented to Bishops of Old Anno 1573. which is, That no Bishop admit any Minister without Advice (i. e. saith J. S.) Assistance, or Concurrence of three well qualified Ministers of the Boundary. The same stands now, and where the Law binds the Bishops to use the Advice of 3 Presbyters, they use the Advice of 13 if they can get them; And see you any other constant Form of Government in our Church? See you any other Bishops not than were in the days of John Knox? But if S. must prove that by Advice and Assistance; Cowper mean'd Decisive Votes. 2ly. That, according to these thirteen out of meer Kindness, but out of bound Duty, as a thing belonging to them, which they could not be justly deprived. 3ly. That it equally belonged to all the Presbyterie, i. e. the Presbyters in the Bishoprick: For if the Bishop call some, were there never so many, and neglect other some, what does he herein, but demand and exercise an absolute Power?

§. XXI. Spotswood is adduced (t), saying, his *Refutatio Libelli*, &c. " That neither he, nor the rest of the Scottish Bishops do pretend to more Power than the Primitive Bishops had, than was enjoyed by the Superintendents in

(t) §. 30.

Chu

Church. "To the same purpose (saith J. S.) (u) it is pleaded by Dr. *Lindesay*: For upon all occasions he affirms our Superintendents to have been Bishops; and he never pleads for more Power than was exercised by them. And (x) he pretends upon the same ground, that *Maxwell Bishop of Ross*, his *Episcopacy not abjured in Scotland*, another book that I could never come by, was not for SOLE POWER. He has more than once affirmed, that the Superintendency established at the Reformation, is the same in Substance with the Episcopacy he pleads for.

Where you see that the Chief, if not the Sole reason he brings to prove that the Scottish Patrons Prelacy plead not for the Sole Power of Bishops, their saying, that they seek no more Power to them, than had the Superintendents: But this is arch-fallacy; for they use all their Endeavours, Art, and Cunning, to perswade all Men, that the Superintendents had really, and in effect a Sole Despotick Power. See the *Fundamental Charter* Presbytery, &c. from page 121: to 139. And Spotswood's express Words are (y) "We acknowledge that there were then Synods, but such as the Superintendents govern'd according to their Absolute Pleasures. We acknowledge also that there were Parochial Sessions, consisting of Lay-Eders, Deacons, and Paroch Ministers, but who were all obedient to the Superintendent,

(u) §. 31. (x) §. 35. (y) *Refutat. Libelli. &c. pag. 7.* *Synodos fuisse fatemur, sed quas Superintendentes pro arbitrio habebant: Consistoria itidem in singulis Parochiis, ex Laicis, Presbyteris, Diaconis, & Ecclesiarum Pastoribus, sed qui omnino Superintendentis dicto audientes erant, sine enijs manu nihil ullius momenti ab iis gerbatur.*

{ without

without whose Command nothing of any M  
ent was by them done. And (z), "The  
Ordination and Confirmation of Ministers,  
the Moderating of Assemblies, the Excommu  
cation of the Obstinate, the Suspension and Dep  
osition of Ministers, are parts of Ecclesiastical Ju  
risdiction, which the Superintendents, without  
the Concurrence of any other Pastors, without  
doubt did exerce. And when 'tis objected that  
Superintendents were accountable to the Assemblies  
I deny it not (answers he) (a): But then  
we must remember, that no Minister might go to  
the Synod, but such as the Superintendents them  
selves thought fit to Reason and Judge of Matter  
And so the Superintendents were not accountable  
to the common sort of the Ministry, but to the  
Superintendents of the rest of the Districts, who  
are of equal Power with themselves, and to the  
Chief of the Pastors, to whom the Superinten  
dents themselves gave Power to come to the  
Synods. And (b) one of the Differences he affi  
between the Superintendents and Commissioners of the  
Kirk, is, That the Acts of these Commissioners were  
not reckoned valid till first the Assembly approved them.  
And we have learned, moreover, from this same

(z) Pag. 21. *Pastores Ordinare, Conventus Moderari, Prefracti  
sacris arcere, a Ministerio ad tempus aut in perpetuum summa  
vere, partes sunt Jurisdictionis Ecclesiastice, quas Superinten  
dentes, non ad seipsum Ministeris exercuisse, extra Controversia  
est.* (a) Pag. 22, 23. --- *Minime inficiabor: Sed meminisse ope  
ter, ad hanc Synodus nulli Ministero accessum tunc permi  
sum, nisi quem Superintendentes ipse, rebus ibi disceptandi  
& dijudicandi idoneum censuerint: Arque ita rationem re  
didisse, non vulgo Ministerorum, sed Superintendenteribus re  
quarum ditionum, pars potestatis, & primoribus Pastorum  
quos ipsis istiusmodi ceteribus adhibebant.* (b) *Ibid.*

Spotswell

Spotswood, how willing he and his Companions are to grasp and monopolize the Administration of all Church Affairs.

Much more might I adduce to this purpose from the same Author, were it not superfluous, it being clear as the Light from what is adduc'd, that, if we believe Spotswood, the Superintendents had over the rest of the Pastors a SOLE, ABSOLUTE, and ESPOTICK Power in all considerable Affairs of the Church: Hence 'tis no less clear, that when Spotswood and others their saying that they give more to the Bishops than was given to the Superintendents, is adduc'd by J. S. to prove that these Authors give not a SOLE POWER to the Bishop, he intends to put an arch Cheat upon us, and to perswade us of the Truth of that, which he himself knows well to be False. Wherefore, tho' J. S. could bring from Spotswood, or his fellows, Passages undeniably clear against the Sole Power of the Bishops, he should only thus evince that they are egregiously self repugnant, never that they really disallowed the SOLE POWER. Neither are they less slippery & equivocant when they talk of the Bishops Obligation to use the Counsel or Advice of his Presbyters: For, except when they contradict themselves and their Principles, they only understand such Counsel and Advice as the Bishop indeed is obliged to hear and consider, but is not bound to follow one jot of it further than in his own prudentials he shall see fit and proper. But beside all this, Spotswood (c) their Coryphaeus, is

(c) Refut. Libell. pag. 37, 38. — Quotusquisque non sit disciplinam omnem rem esse mutationi obnoxiam. — Velle tamen omnes totius orbis Ecclesias, ad hanc illam Politice formam adstringere, hoc verò esset Conscientia laqueum, & miserrimum servitutis jugum imponere, &c.

express for the Mutability of all Church-Discipline Government and Policy, committing it intirely to the Churches Guides, the Prelates, doubtless to be altered in whole or in part, as they find cause. And so on this account also J. S. is utterly prived of any succour from him: For I assert, let it be a *Postulatum*, that whosoever is not for the Divine Right of Prelacy, but a *Latitudinarian*, asserting the Mutability of Church-Government tho' he be never so express against SOLE POWER, is most impertinently adduc'd by J. S. seeing such Authors must be acknowledged to be, in their Judgment, no more Prelatical than Presbyterians. But on the other hand, if these *Latitudinarians* be found, in Expressions or Endeavours, to favour SOLE POWER, they are most justly brought to be Witnesses against J. S. For tho' they be Prelatical in their Judgment, they are yet extremely Prelatical in their Affections, ev'n to Captivating of both Judgment and Conscience, and therefore when hope of Gain or Honour appears, will not fail to do their uttermost for the Establishing and Defence of it: And this is the very Guilt we charge on J. S. and his Fraternity.

§. XXII. Peter Hay is another of his Anti-Sole-Power Prelatists (d). "They (the Bishops), be (e), are to learn the Arts of their Government from GOD Himself, who, albeit he hath absolute and infinite Power; that he can bring any thing to pass in a moment in the Creation of whatsoever his Creatures, yet for the maintainance of their Order and Policy, he doth adjoyn unto his Working the ordinary Com-

(d) §. 29, (e) Vision of Belaam's Ass. p. 200,

rence of second and inferiour Causes. — They are to follow the Example of *Moses* in the Jewish Rule of GOD's People — They must not only imitate the Mosaical Rule, where it serveth to Establish their Power, but also in that which St. *Jerom* doth Record of *Moses*, who having in his will to be only over the People, yet he did adjoyn unto him seventy to assist him: Now, is there here one word against SOLE POWER? If *Jerom* had said no other thing but the Words *P. H.* es, could he ever have been thought to have spoken against it? Did *P. H.* ever dream that GOD was bound to joyn unto his working the Conference of second Causes, or to give his Creatures a decisive Voice, and a Reciprocal Negative in his counsels? That *Moses* had sinn'd if he had continu'd to be any longer only over the people? Or, finally, that a Man can't from these Patterns argue that Princes, tho' as absolute as the Czar Grand Segnior, ought to consult with their large Senats, and heedfully consider and weigh their Advices without a white diminishing of their power?

But, Thus *P. H.* Argues (saith J. S.) from both Patterns, from the greater to the lesser; as if he had said, GOD, who has Absolute Power; and if Moyses, who had once Sole Power, did jo and so, much more ought Bishops to do it. But how knows J. S. that *P. H.* argues from the greater to the lesser? They make their Bishops equal, at least, to the chief of the Apostles; why therefore might not *P. H.* judge them equal to *Moses* himself? But giving that he argued, it will only follow that he thought that was very decent and congruous for the Bishops take others to assist them, but not at all that

they sinn'd if they did otherways. That P. H. (continues J. S.) Reasons so, is plain from what adds, viz. That by the antient Canons, and the practice of the Primitive Bishops, such as Ignatius, Cyprian, Ambrose, &c. the Presbyters concurr'd with the Bish. in the Administration of the Government and Discipline. But, as is now manifest, tho' he Reasons so, it affords but small gain to J. S. Moreover, that he does Reason so, J. S's proof is far from convincing: The Canon cited by P. H. is <sup>34</sup> of these canon Apostolick; The Bishop in every Nation must understand, that he who in his own Jurisdiction is Head of the rest, without whose Authority they can do nothing, neither he shall proceed, but by their Concurrence and Advice, by that means Unanimity shall be kept, and GOD shall be Glorified. Wherein there is not a word of Presbyters, or the Power to be allowed them; but only of the mutual Deportment of Primats and other Bishops: Wherefore as P. H. has been either most stupid or careless when he cited it, J. S. has been no less drowsie when he took this Canon for a pertinent proof of P. H's Conclusion. The Concurrence allow'd by Ignatius, the Hierarchicks use to interpret of Advice only, and no Decisive Power. And that this is P. H's meaning is clear from these his Words (f). "For this is of Government doth much ease them in their Authority: For who will say that a Temperate Monarch who followeth his grave Counfel doth thereby lessen his Power, but he is the more Advited. These, I say, can by no means be understood of a Parliament, which certainly abridges and makes less absolute the Monarch."

(f) Pag. 201.

Power

ver; but of a Privy Council for Advice, which may follow, or not, according to his pleasure. And this is all the Temperate Rule which P. *Hay* says Cyprian followed, and Ambrose Teaches. Yea the whole Scope and Tendency of his 9th and 10th Chapters, which he spends for Establishing of Episcopacy, is, not only to preferr Monarchical Government to all others, but also, to shew, that more absolute it be, it is so much the better. In all which 'tis uncontestable that P. *Hay* was enough from disclaiming or opposing the SOLE WER of Bishops.

XXIII. Nor can better be expected from of his stamp; He was a Papist, who, hoping and a fatter Fish in *Thames* than in *Tiber*, adjoyn'd self to the Church of *England*, where he penn'd his *Ass*, at the very time when King *James* using all endeavours to get the Church of *Scotland* made conform to that of *England*, designing, he pretends, the Reformation of Scottish Papists, in truth, the Deformation of the Church of *England*: For much of the Book is spent in Extolling of Absolute Monarchy of both Princes and Prelates, insulse Declamations in Praise of the Hierarchy, Organs, Clerical Vestments, and the badges of the Beast; and, finally, in most violent invectives against the Church of *Scotland*, and, by consequence, against the far greater and better part of the Reformed Churches, calling all Lipenders of Prelates, *Heteroclite*, *Anabaptistical Puritan*, *Impudent*, *Affronted*, and *Schismatical Puritan*. Why? Because they joyn not with "Our self Arch, the Church of *England*, whose Reformation of all Churches, hath been most Upright, perfect, and Agreeable to the Architype

of Jerusalem, blessed of GOD; And our opposition thereto is not only to be against GOD's Glory by maintaining Distraction within Church, but it is apparently a Schismatical alienation from the State (g). A Man he appears to have been exactly of a piece with the Bishop of Spalato: But it is not likely that Peter Hay was much solicited to return to Rome as was the other. Add to these Tilenus and Saravia, and you make a *Quadriga* of the most parasitical Demasines, readily ever breath'd at any one time.

§. XXIV. Dr. *Forbes* (says J. S. (b)) rejects the **SOLE POWER**. And I deny it not; but doth withal, that *Forbes* his Rejecting of it exempts it from Singularity; since, as I elsewhere observe, he really destroys *Episcopacy* even then when he labours most earnestly to vindicate it, confounding it with the *Moderatorship* of a *Synod*, yea or of a *Presbytery*: And his Bishop he ties to a particular *Paroch*, without any allowance to Preach a Substitute, and subjects him to the Judgment and Censure of the *Synod*, yea or of the *Presbytery*; for to every *Presbytery* he grants a Bishop (i). the mean while, he uses such studi'd Ambiguity, Lubricity, and Slyness, to establish the Hierarchical Bishop, as proclaims him to have been highly Platonic in his Affections, tho' really contrary thereto in his Judgment.

Nor can J. S. find any more help in the Doctor of *Aberdeen*, seeing that he owns they were of *Reformation* in his mind; and yet both he and they, notwithstanding, never oppos'd the *Canons*, which really destroy *Presbyteries*, and other *Church-Judicatories*,

(g) See Chap. 7, &c. (h) §. 32. (i) See *Tr. Bo.* Chap. II.

re the SOLE POWER to Bishops ; but also did they could to uphold the Empire of such Bishops are as opposite to the Bishops whom *Forbes* sometimes allows, as is the East to the West : I say, sometimes allowes ; for he sticks not to contradict himself, giving sometimes e. g. a Bishop to every *esbytery* or *Colledge* of *Pastors* (k) : And again, the Bishop only to many *Colledges*, or *Presbyteries*, each of which is to have their own *Moderator*, a *acon*, *Chorepiscopus*, or *Visitator* (l) : As to the *erdeen Doctors* their *making Superintendents* and *Bishops* all one, as to Power, and their saying that the *legislative and Obligatory Power of the Church is only Synods or Conventions of Bishops and Presbyters* ; I will take no more notice of it, nor of ought of that nature that shall after occur, *Spotswood* himself having sufficiently explain'd their meaning.

§. XXV. In the next place (m), The Bishops brought whole sale professing, in their *Declinature* of the *Assembly* at *Glasgow*, 1638. that they decline not the *lawful Tryal* of a *General Assembly* lawfully Constituted. And allow of the *Judicial Power* of *Presbyteries acting by Rule, and within their own Sphere*. But seing, as is certain, they still mortally hated all *Church Judicatories*, and chiefly *General Assemblies*, except such *Pseudonomous Assemblies* as served to establish their *Tyranny*, and so soon as that was done, made it their chief care that there should never be any more *Assemblies* at all ; And seing *Spotswood*, the real Mouth and Interpreter of the whole (n), has already given us *Doctrine* quite contrary to what's pretended to be in this *Declinature* ; And seing the *Bishops*, in the same *Declinature*, as we have heard, profess their good likeing of the

(k) Pag. 134. (l) Pag. 249. (m) §: 34.

Canons which gave them an ABSOLUTE and SOLE POWER ; 'tis sufficiently manifest, that there has been too little Truth, or Sincerity in either *Declinators* or *Allegator*. But hear the Bishops further (n), *We affirm that it is against Our Decency, and Scripture, that we should be judged by Presbyters, or by Laicks, without Authority and Commission from Sovereign Authority.* A good indication that they thought they ought to Judge all, and Judged of none, and so claimed the SOLE POWER over both Pastors and People. In the mean while they go quite cross to *Forbes*, as *Fin* does to himself: For the special care of all of them was how to wheedle and deceive.

§. XXVI. J. S. (o) alledges that King *Charles* was not at all for lodging the SOLE POWER either Ordination or Jurisdiction in the Bishops. The Words he cites are in EIK. BAE. Chap. I.

" Not that I am against the managing of the Presidency and Authority in one Man, by the joyn't Counsel and Consent of many Presbyters. I have offered to restore that as a fit means to avoid these Errors, Corruptions, and Partialities which are incident to any one Man : Also, to avoid Tyranny, which becomes no Christian least of all Church-men. Besides it will be means to take away that Burden and Odium of Affairs, which may be too heavy on one Man's shoulders ; as, indeed, it did formerly on the Bishops here. Now, to wave the Dispute if the King was the Author of this Book, 'tis clear, that seeing any Limitations he here yields to were never mentioned by him before, but only that granted out of compulsion, that he might come to

(n) *Declin.* Pag. 28, (o) §. 36.

ore easily to an accord with the Parliament;) o' he had said much more, it can be no Argument all that he judged the SOLE POWER of Bishops unlawful. Again, 'tis here clear as the Sun, that the Bishops had then usurped and exerc'd a Tyranical SOLE POWER in the Church of England, which the King, for peace's sake, was willing newhat to mollify. And, Lastly, 'tis most evident, that whatever he speaks of the *joynt Counsel and Consent of Presbyters*, which, as we shall hear, they so gloss as nothing thereby to hurt the SOLE POWER, he places all the *Presidency and Authority* in *One Man*, the Bishop. If the rest of the Quotations he brings from the King's Writings make against SOLE POWER, all the advantage *J. S.* can up will be the Involving his Majesty in a manifest of Contradiction, provided that I, which is my Task, prove that the King was incontrovertibly for it; which, beside that which is already duc'd, these following passages evince. His Majesty, in his Answer to the Ministers in the Isle of Wight, which I find in his *Reliquiae sacrae Carolinae*, printed at the Hague, 1651, has these most memorable Words (p.), "Episcopal Government in that sense being nothing else but the Government of the Churches within a certain precinct commonly called a Diocese) committed to one single Person, with sufficient Authority over the Presbyters, and the people of these Churches for that end, since the substance of the thing it self in all the three forementioned particulars (Ornaining, giving Rules and Censures) is found in the Scriptures, unless you will strive about James. — You must also acknowledge

(p.) Part 2<sup>d</sup> Pag. 105.

that

' that Episcopal Government in the sense aforesaid may be sufficiently proved from Scripture. And (q) " Bishops are *Episcopi Gregis & Pastorum* within their several precincts, in the Act of external Government, so that the common work of both Functions is the Ministry of the Gospel, but that which is PECULIAR to the Function of Bishops as distinguished from Presbyters, is Church Government. And (r) " In these two ordinary Offices (Teaching and Governing) their (the Apostles) Successors are Presbyters and Bishops; Presbyters *qua* Presbyters immediately succeeding them in the Office of Teaching, and Bishops *qua* Bishops immediately in the Office of Governing. And (s) " His Majesty presumed you could not be ignorant, that all, or most of the Testimonies you recite of the ancient Fathers, Writers of middle Ages, School-men and Canonists, and the Book published under King Henry the 8th, do but either import the promiscuous and indifferent use of the names of Bishops and Presbyters, whereof advantage ought not to be made to take away the difference of the things, or else they relate to a School point (which in respect of the thing it self, is but a very nicely disputed *Pro* and *Con* by curious Questionists) *Utrum Episcopatus sit ordo vel Gradus*, both sides in the mean time acknowledging the Right of Church Government to be in the Bishops ALONE and not in the Presbyters. And (t) " His Majesty's meaning was, that one part of the Office (that of Teaching, &c.) was common to both alike; but the other part (that of Governing)

(q) *Ibid. page 204.* (r) *page 206.* (s) *page 212.* (t) *ibid. page 253.*

Churches) to the Bishop ALONE. Thus the King, with whom the bulk of the Episcopals may be, with all Justice and Reason, presumed to agree. And now I leave to my Reader to judge if J. S. dealt fairly when he gave out that King *Charles I.* was not at all for lodging the SOLE POWER of either Ordination or Jurisdiction in the Bishops Person. And in this J. S., his dealing by both Father and Son, we see that ev'n the most Sacred Persons, Kings themselves, can no more than other Men be guarded from being most foully Misrepresented.

§. XXVII. But (u), *Andrew Legie* (an Author of whom I know nothing, save what I learn of him in J. S.) "says, That the order (of all Priests) stands but one and the same, admitting only a Disparity of Degree in the Order. But no meaner Man than King *Charles I.* has just now told us that the Hierarchicks can easily say no less than all this *nicety* amounts to, and yet maintain the Right of Church Government to be in the Bishops Alone, and not in the Presbyters. But, He defends the Validity of Presbyterian Ordination. Just as his Brethren defend the Validity of Baptism which is administrated by Laicks and Midwives.

§. XXVIII. The Author of the *Seasonable Case* allows a Consent to Presbyters. That is, the very Pillars of the Hierarchy being Interpreters, Advice, which the Bishop may chuse or refuse as he thinks meet.

§. XXIX. I may say the like of *Honeyman*, by J. S. also cited (x); the substance of what he says being, that They grant not the Exercise of Jurisdiction to one single person acting Solely, or to a Bishop excluding the Counsel and Assistance of Presbyters. But for

(u) S. 39: (x) S. 41.

further Confirmation hereof, let Honeyman himself speak : “ The Apostles ( saith he, ( y ) ) had Successors to themselves in that Plenitude of Ordinary Church Power, for that was not to cease until the end of the World. — — — The great Question is, Who are the Successors of the Apostles in this Ordinary Church Power ? There be only three probable Pretenders to that Succession, single Presbyters in the modern Notion, Colledges of these Presbyters in a full Equality of Power, or some single Persons having Superiority of power over Ordinary Presbyters. That the Apostles committed that fulness of Ordinary Church-power to any single Presbyter, in the modern Notion, to be exercised by himself alone Presbyterians themselves will not say, that no single Presbyter hath, in and by himself, Power of actual Ordination of Ministers or Jurisdiction, will be easily agree’d to on all hands. If it be alledged that Colledges of single Presbyters had that Plenitude of Church-Power committed to them by the Apostles. — — — We pose them peremptorily, where they can shew in all the History of the Apostles, that such a Colledge or Meeting of Presbyters was by them Instituted, or Impowered with this plenitude of Church-Power, &c. And ( z ) “ That the Apostles did commit the Plenitude of Ordinary Church-Power to some single Persons in a Superiority above other Ministers may not only appear from the Asiatick Angels &c. Here the Plenitude of Power, or **SOLE POWER**, is fairly Lodg’d in one Person, the Bishop, against which, without a Self-contradiction, adding these words, **IN SUPERIORITY**, &c. c.

(y) page 195. (z) page 196.

make nothing, seeing if these other Ministers have any part of the power, these single Persons, the Bishops, can be in no sense said to have committed to them the plenitude thereof. In a word, it is clear that in his mind, as the Apostles had committed unto them the plenitude of Power, or SOLE POWER, so Bishops Alone are their Successors therein.

§. XXX. His next Author (a) is Bishop Lightfoot, whose words in the second of these Articles he offered to the Dissenting Bishops at Petersfield, That all Church Affairs shall be managed in Presbyteries and Synods by the free Vote of Presbyters or the major part of them. And now, at length, he has got one who indeed houghs SOLE POWER, but the mischief is, that when he does he overdoes; for he has cashier'd also the Negative Vote, and consequently the very Essence of J. S. his Episcopacy. In the mean while, all this was but only a mere pretence to catch the Presbyterians.

§. XXXI. Nor has he better assistance from Mr. Burnet seeing in these very Conferences, as I elsewhere evinced (b), he more ways than one大大ly ruins Diocesan Episcopacy.

§. XXXII. The Author of the Reformed Bishop continues J. S. (c) makes it his work in the 12th. Article, to shew that Bishops ought to do nothing without the Concurrence of their Presbyters. He affirms, that by the common practice of the Primitive Church, Bishops did nothing without their Presbyters; and that old Presbyters, and many times, Deacons had Decisive voices in Provincial Councils. But all this they can easily say, and yet, if we believe them, do no hurt to SOLE POWER: Nor can J. S. say, that this Author thought the Bishops were obliged to yield to

(a) S. 42. (b) Naz. Quer. page 155, 156, (c) S. 44.

the Deacons Decisive Voices; and yet he says no more of the Presbyters. And to prove that the ancient Bishops made use of their Presbyters in Consulting and Judging of Affairs, he, in the same Article, cites that known Saying of Cyprian, *To be had determined, from his first entry upon his Bishoprick, not to adjudge any thing by his own private order, without the Consent of his Clergy.* And yet he be of the same mind with J. S. he believed that all this was only Cyprian's free and voluntary concession, and that it was a thing he was not bound to do by any Divine Prescript, or any Apostolical Tradition, or any Ecclesiastical Constitution (d). And so J. S. has brought from this Author is far enough from proving him to be an Enemy to SOL POWER.

§. XXXIII. And now to go on, be it that the Author of the *Differences of the Times* allows presbyters a Hand in the Government of the Church; and A. C. M. A. allows them an Assistance; yet they according to their wont, may understand it of Power only Consultative, not Decisive.

§. XXXIV. To the Author of the *Ten Questions* &c. whom I could never meet with, Reducing Episcopal Power to a Negative Voice; I Answer, either he was but half Prelatist, or he understood not their Principles, or, which is most of all probable, dissembled them.

§. XXXV. A. M. D. D. is the last of the Scottish Authors: who (saith J. S.) (e) in "Excellent Enquiry into the new Opinions, most plainly makes the Episcopal Power to consist in Bishops having a Negative Voice. But hear A.

(d) See the *Principles of the Cyprianic Age*, Page 39. *Vindic.* page 344. 345. (e) §. 48.

D. D. himself (f) "The Apostolical Office, in its Nature and Essence, is perpetual in the Church. And as this Ordinary and Perpetual Power was derived from CHRIST to his Apostles, so by them it was convey'd to their Successors to all succeeding Generations, and then it must be *Jure Divino* in the most rigorous Notion of the Word. Nor is there any thing can formally distinguish an Apostle from other Ministers of the Evangelical Oeconomy, but their Supreme and Spiritual power to Govern and Manage Ecclesiastical Affairs by their proper (i. e. SOLE) Authority, of which they are to give an account to our Saviour. And (g) "When they (the Apostles) founded Churches in their Travels, they retain'd the Government of them in their own Persons for a while; but when the necessities of the Church did oblige them to remove, they committed the Episcopal, or Apostolical Inspection of those Churches to particular Persons, who succeeded the Apostles themselves even in an Apostolical Authority; I mean, that Rectoral Power, which was Permanent and Perpetual, and by which the Apostles were distinguished, not only from the Faithful, but from all other Subordinate Ecclesiasticks. And (h) - "Now let us view from the Epistles to Timothy, what Power and Authority was committed to him; he is commanded not to rebuke an Eleder, but to entreat him as a Father, 1 Tim. 5. 1. and again, not to receive an Accusation against an Elder, but before two or three witnesses ver. 19. to rebuke such as sin before all, that others also may fear, to lay Hands suddenly on no Man, ver. 22. to Ordain such

(f) page 99. 100. (g) page 103. (h) page 107. 108.

‘Deacons

• Deacons as are first proved and found blam'd  
• —————— He is likewise commanded *1 Tim.*  
• 9. to take special care of the Widows, and ca-  
• fully to distinguish such as were true Objets  
• Charity, from such as might be justly charge-  
• with Levity and Wantonness: He is directed in  
• special manner, *1 Tim.* 2. 1. to order the public  
• Worship and Liturgies of the Church, and *1 Tim.*  
• 5. 21. he is charged, and ( *N. B.* ) He ALON-  
• in the Church of *Ephesus*, before God and the  
• Lord Jesus Christ, and the Elect Angels, that  
• would observe these things without preferring  
• one before another, doing nothing by Partialit  
• In these Apostolical Injunctions, address'd par-  
• ticularly and personally to *Timothy*, are contain'd  
• the Nature, Extent, and Authority of his Episo-  
• pal Power and Jurisdiction, his Relation to the  
• Church of *Ephesus*, and the Perpetuity of the  
• Power which is committed to him in the Church  
• which he is commanded to commit to Faithful  
• Men, who should be able to teach others also.  
• So this Power, which was Personally Lodg'd  
• him, was not Temporary or Transient, but Su-  
• cessive and Perpetual, and deriv'd unto others, ( *N.  
B.* ) in *Solidum*, as he received it himself.  
• I desire at present no more to be granted, than  
• that which cannot be deny'd, viz. 1. That the  
• Power which he exercised was in it self Lawful  
• 2. That it was practis'd by *Timothy* in the Church  
• of *Ephesus*. 3. That it was committed to him  
• ( *N. B.* ) ALONE by S. Paul; and not to the  
• Colledge of Presbyters, acting amongst themselves  
• in Parity and Equality. 4. That there is no me-  
• tier of any Spiritual Power, Lodg'd in a Colle-  
• ge of Presbyters, to which *Timothy* was accounta-

his Administrations. 5. That the great and most Eminent Branches of the Episcopal Power were Lodg'd in his Person, the Ordination of such as were admitted unto the Sacred Function, the care of the Widows, the Censuring of Elders, and his Authoritative preventing of Heresies.

A. M. D. D. leave the Bishop only a Negative Voice? Did he *nowhere, no not so much as once* give the SOLE POWER of either ORDINATION or JURISDICTION to Bishops? Judge then how J. S. came by this Stock of Confidence that supported him in saying (i), "So many Scottish Advocates for Episcopacy have I seen, and not so much as one of them pleading for the Bishops SOLE POWER of Ordination or Jurisdiction.

¶ XXXVI. Altho' he has Collected whatever could find in Scotland, he has notwithstanding found it needful to go to England for Supply, where indeed Men of his Perswasion use to have a hard Reception: But as for him, so hard is his fate, so unkind his Stars, that of all men he will be most Unwelcome there. He would compel his selfe to lead the Van of his English Battalions, but he flatly refuses him his Assistance. For can any man say, that he should write whole Volumes against the SOLE POWER, be alledged as an Episcopal Author, who denies that any one Form of Church-government hath any more Warrant in Scripture than another? "This (*saint be*) (k) is the controversie, whether the Church be bound to the same kind of external Government at all times, that was used in the Apostles times. I have proved hitherto that it is not. And more

(i) §. 49. (k) Defence of the Answer, &c. page 372.

is to be said of the same afterwards. And (l) I am perswaded, that the External Government of the Church under a Christian Magistrate, must according to the kind and Form of the Government used in the Common-wealth, else how can you make the Prince supreme Governour of the States and Causes Ecclesiastical? And (m) It is untrue, that the External Form of Government in the Church ought to be One, and the self same throughout the World in all time and places, as it shall hereafter more fully appear. And (n) "I have proved before, that the External Form and kind of Government in the Church is not One and Uniform, (as you have affirm'd) but Variable, according to place, Person and Time (o). All kinds of Government were one to him; he would have been as ready to Presbytery as Prelacy, had it not been, that as the own ingenious and ingenuous Mr. Fuller observes of the Bishop of Spalato, *He found the Roof of Presbyterian Church too low for his lofty thoughts, and their Presbyterian Government uncomplying for Archiepiscopal Spirit (p).* Otherwise Power Ex-Superior, or Sole was all alike to him; whom Works all over proclaim to have been a true Machiavelite and Herodian of the first Rank. Wherefore J. S. his alledging of him, except it sprung from either Dissimulation or Ignorance, is not very accountable; but far less this following Passage of Whitgift (q), as being most pat against SOLE POWER. *I did never so give the Authority of Excommunicating to the Bishop Alones that I think he did not have other Assistance joyned unto him for the Execution of his Sentence.*

(l) page 389. (m) page 433. (n) Pag. 761, (o) See amongst other places to the same purpose, Pages 236, 304, 307, 428, 430, 469, 642, 658, 669. (p) Hist. Book 10. pag. 10.

(q) pagr 673. cited by J. S. §. 51.

of it, if the Order of the Church so require.

And now I appeal to the ingenuity of all Men, if these words at all militate against the Allowableness of SOLE POWER; if they much rather make not for it; if they really allow that the Bishop *Alone* the Power of Excommunication, which, as J. S. acknowledges, *is none of the ignoble acts of Jurisdiction, except the Order of the Church* had joyn'd some to assist him, and that only in the Execution thereof; which makes no real statement of SOLE POWER, especially if we remember that by Church here, only the Prelates, such as they sway, are mean'd. Yet (continues Whigfie, answering his Adversay Mr. Cartwright) *proverb not, but that the Bishop may Excommunicate ALONE, if that Authority be given unto him by the Order of the Church.* And (r.) "By all these Councils and auncient Councells it is evident, that from time to time even in the best and purest State of the Church, Bishops ALONE have had Authority to Excommunicate: And least T. C. should here flee to his olde shifte, and newly deuided Distinction, that this is attributed to the Bishop, bycause he was the chiefe of the Action, and did moderate it, and not bycause the Authority and Power of Excommunicating remayned in him (N. B.) ALONE, althoughe the manyfested Ordordes of the Councells overthrowe it, and it is hard to be justified by any learning or good Authority, yet that the Reader may the better understande the vanity of it, I will recite, — Therefore it is playne that the Bishop ALONE may Excommunicate (f). And that the Power and Exercise of Discipline is placed in the English Bishops only, and that Whigfie likes well enough

thereof, seems evident from these his follow words (t), "The place in the eighteenth Sainct Matthew, is understood of those whom the Discipline of the Churche, is by Authority of the Churche committed, that is this Churche of England, the Bishop. And therefore that place cannot prove that there is any jury done to the Pastor, or that he is spoyled of lawfull Jurisdiction.

J. S. his great Hooker is exactly of the Principles concerning Church-Government Wbitgife, as I elsewhere make evident (u); so he can do him just as much as a great Bubble.

§. XXXVII. I say the same of Sutlivius, really, and in effect, allows no other Court that which is Civil, no other Governing Power in the Church, but that which is lodg'd in, derived from the Civil Magistrate (x); therefore, were he never so Dogmatic about SOLE POWER, can be of no use to J. S. this is not all; for we shall find him not at all in Love with SOLE POWER, than any of hitherto alledg'd. "All Councils (saith he) give Preheminence to Bishops over other Ministers. And to the Councils, the Fathers subscribe, infinite Testimonies whereof it may appear, Excommunication, Ordination, and the Government of the Church next under the Prince, belong to Bishops. — Saint Jerome hath a pregnant place for Excommunication, when he wondereth that no one Bishop could be found to Excommunicate Vigilantius. And if (N.

(t) Page 673. (u) Naz. Quer. page 3. (x) See his Answer to a certain Lybel, Chap. 2. and his Book, *De Principiis*, Cap. 4. 5. 6. 8. 14. (y) Answer to a certain Lybel, Chap. 1.

the Government of the Church was committed to Bishops; no doubt but that they disposed these Matters also. And (z) *Bishops did ONLY* in. And (a) *Cyprian sometimes did, and might* doings by his own Authority. And (b) In the 9th. Chapter of Cyprian's 4th Book, there are diverse Reasons to shew the Government of the Church to have been *solely committed to the Bishop, and the Union of the* *Church to be placed in consent of Bishops.* And in his Book *De Presbyterio*, the very Book J. S. cites against SOLE POWER (c) "Augustine calls Ecclesiastic Censure the Episcopal Judgment, which in no account he would have done if it had been exerc'd by dumb Presbyters, or by any kind of Presbyters whatever. And (d) "After the Apostles were removed by Death, the Bishops by a continued course in the Apostolic Administration and Care, succeeded them. — All the Canons and Church Doctors, and Historians concur, that the Bishops in the Primitive Church took upon them the whole care thereof. The Bishops Ordained Presbyters, the same prescribed them their Tasks, and appointed them the places in which they should Teach, when as yet they were not placed up and down the villages of the

(a) *Chap. 2, Page 34.* (a) *Page 35.* Ibid. (b) Ibid. *Cap. 13. pag. 94.* *Augustinus Censuram Ecclesiasticam* *Episcopale Judicium;* *quod nulla sane ratione facili aut a mutis Presbyteris, aut omnino a Presbyteris* *ministrarentur.* (d) *Cap. 14. pag. 106.* *Apostolis morte sub continua serie Episcopi in Apostolica Administratione* *et a eisdem succeserunt.* — *Omnes Canones, & Ecclesiastes, & Historici Episcopos in prima Ecclesia universam* *curam suscepisse testantur.* *Episcopi Presbyteros ordinant, iidem Presbyteris cum adhuc per Castella, & vicos* *Ecclesie non essent constitutæ, partes dabant, & quibus in* *docendum esset prescripserunt.*

Church. And (e) " *Ignatius* calls them (*the Presbyters*) **Cousellers and Assessors**, not **Governors**. He exhorts them to obey the **Bishop**. Find, albeit there was need of Advice when there were **no Laws** as to the **External Order** of the Church, **what need is of them** (*the Presbyters*) now, when **every one's Duty** is pointed out to him by certain **Constitutions**? And (f) " *Ignatius* clearly describes the **Rights of Bishops**; saying, *Whether the Bishop but he who hath the Right of All mination and Power over all Men.* Heaps the same Darnel might be easily shoveld together, but this should be superfluous, seeing scarce **SOLE and ABSOLUTE POWER** of Bishops. Presbyters be more fully, or more plainly assured than we have it in the places already produced. Sometimes indeed (g) he divides all Church Power between the Magistrate and the Bishop, giving to the former the chief and prime part, and all the rest to the Bishop, but never one grain to Presbyters.

§. XXXVIII. Dr. *Downame* (saith *J. S.*) in his Defence, &c. rejects **SOLE POWER**, to prove it, he brings these following Passages.

(e) *Pag. 110* *Eos (Presbyteros)* *Ignatius* *οὐρανοῦ* *εὐθυντὰς* *Episcopi* *appellat*, *id est*, *Coneiliarios & Assessores* *Præsidentes*. *Eosdēm* *hortatur*, *ut Episcopo* *parcere* *nique* *ut Consilio* *opus fuerit*, *cum nullæ leges quoad* *num Ordinem Ecclesiæ* *essent*, *quid nunc opus illis est*, *certis Constitutionibus* *suum cuique officium* *descriptum*.

(f) *Cap. 15. Pag. 116.* *Luculentissime* *nobis* *depingeruntius* *Episcoporum* *jura* *τι γὰρ ἐπίσκοπος* (inquit *αλλ' πάσις ἀρχῆς καὶ ἀξονὸς ἀπόκειται πάντων επισκόπων*) *est*, *quid est Episcopus*, *nisi qui omnis Dominationis* *potestatis* *jus* *habet super omnes?* (g) as *Cap. Ult.*

§. 54 (z) *Defence, Book 3. Chap. 1, page 21. 22.*

Bishops had the SOLE POWER of Ordination and Jurisdiction? Where do I deny, either that Bishops did, or might use the assistance of their Presbyters, for either of both; or that in defect of Bishops, both the one and the other might be performed by Presbyters? In a word, where do I deny all Power of either Ordination or Jurisdiction to Presbyters? And (k) "Where do I say, they (the Bishops) must have the SOLE POWER of Ordination, which you have so oft objected, make you no conscience of publishing of Untruths? Cannot Bishops be Superiours to other Ministers in the Power of Ordination and Jurisdiction, which is the thing I maintain, unless they have the SOLE POWER? And (l) deny not the Presbyters, which have charge of souls, to have Jurisdiction both severally in their paroches, and joynly in Provincial Synods. And (m) "Whence cometh this SOLE, I pray you, that hath so oft been foisted in? I fear greatly from an evil Conscience, resolved to oppugn and deface the Truth. Cannot the B. be superior to Presbyters in the Power of Jurisdiction, unless they have (as none have) the SOLE POWER of Jurisdiction? And (n) "God mend that Soul, that so oft foisteth in that SOLE besides my meaning and my words And, (o) "O fieled Conscience, which ceasest not to ascribe such odious and absurd Assertions to me. By these Tragical Exclamations against their owning SOLE POWER, and their great pretended contestation thereof, 'tis most evident, ev'n our versaries themselves being Judges, that the Co-

(k) Chap. 3. page 68. (l) Chap. 5. page 110. (m) Page 119. (n) Page 126.

yetting

veting or Exercing of it is to be reck'ned amongst the most foul and enormous Crimes ; and that, if I shall prove *Downname*, the same *Downname*, to be as much for SOLE POWER as any Man is or can be, and evince, that all he allows to Presbyters is a Power of Consulting and Advising only, which the Bishop may chuse or refuse as he sees meet ; then I trust that all the endeavours *J. S.* and his Fellows, tho' never so Laborious, shall use for purgation of the Hierarchics, shall, for the future, have little success, or find little credit with all such as love not to be deceived.

But before I more fully detect *Downname*'s true sentiments, I must tell *J. S.* that tho' all he has brought, and a thousand Tuns to boot, had been sincerely said by Dr. *Downname*, and most clear against SOLE POWER, and that without the least grain in all his Works of Self-repugnancy, yet could he be of small service to *J. S.* seing, thro' the power of Truth, he is compell'd to yield that Presbytery is well nigh as good as Episcopacy, and is a *Latitudinarian*, asserting the Mutability of Church Government, and the Indifferency of its particular Forms : Presbytery is with him Lawful, tho' Episcopacy be more eligible (p).

And now take some swatches of *Downname*'s more genuine thoughts concerning SOLE POWER. And first out of his SERMON (q) "Where, saith 'be, we plainly see the Power of Ordination to be ascribed to the Bishop, and the Presbyters hand to be adjoyned (as with us) not for necessity, but for the greater Solemnity of the Action, and the better Encouragement of the Party Ordained.

(p) See Book 3. Chap. 1, Pag. 22, and Book 4. Chap. 7 pag. 145. 147. (q) Pag. 40.

having

‘ having the Consent and Approbation of more than one. Otherwise, the perpetual Consent of the Church of GOD, appropriateth the ordinary Right of *Ordination* to the Bishop ALONE. And (r) “ The truth is, where Ministers may be had, none but Ministers ought to Baptize ; And where Bishops may be had, None but Bishops ought to Ordain. But tho’ neither ought to be done ; yet being done, the former, by other Christians (*Women as well as Men*) in the want of a Minister, the latter by other Ministers, in the defect of a Bishop ; as the one in the Judgment of the Fathers is of force, the Church receiving the party Baptized into the Communion of the Faithful ; So also the other, the Church admitting the party Ordained as a lawful Minister. — The Presbyters indeed do Govern, but the people only of their particular Flock ; and that not *in foro externo*, but *in foro Conscientiae*, feeding and guiding them by the Ministry of the Word and Sacraments, and by Watching over them. And that Pastoral Authority which they have, is Delegated and Committed unto them by the Bishop ; unto whom the care of the whole Church, as *Jerom* saith, doth belong. But the Bishop doth Govern also *in foro externo*, not one particular Flock, but the whole Diocese ; and not the people only, but the Presbyters also, having Authority both to direct, and also to correct them. And that Authority is derived unto them from the Apostles, as to their Successors in the Government of the Church.

And now judge with what Face he could bellow forth on the *Refutator* of his *Sermon*, for accusing

(r) Pag. 44. 45.

him

him of maintaining this Doctrine of SOLE POWER ; O defil'd Conscience, &c. and what kind of Prayer that was, GOD have mercy on that Soul, &c. But this is not all ; for in the same Sermon ( s ) he saith, *Most plainly doth Paul attribute to Timothy and Titus ( who, as afterwards we shall prove, were Bishops ) this Episcopal Power ; to them ALONE and their Successors, doth be direct his injunctions for the execution of that Power ; and on them be lays the WHOLE Charge.* And ( t ) " But the Episcopal Power, which consisteth specially in the Right of Ordination, and in the sway of Ecclesiastical Jurisdiction committed to one, the Apostles each of them retained in their own hands, as it is manifest, whiles either they continued near them, or meant not to be long from them. And ( u ) " It is true, that for the time the Presbyters by common Counsel governed the Churches, but as under the Apostles, who kept in their own hands the Episcopal Authority ; they, I mean the Presbyters, having neither the Right of Ordination, nor the Power of outward Jurisdiction. — But when the Apostles were to discontinue from those Churches, which they had planted, then were Bishops substituted. And ( x ) " Before Titles were distinguished, and Presbyters assigned to their several Cures, they attended the whole Flock in common ; which after the Parishes were distinguished, and they severed to their several Cures, they did not : Only the Bishop, and the Presbyters which remained still about him, had the like care, which the Apostles and Presbyters had, at first ; The Bishop using the Advice of the Presbyters ( though not to be over-

( s ) Pag. 49. ( t ) Pag. 69. ( u ) p. 88. ( x ) Pages. 89. 90.  
ruled

ruled by them ) until their Advice and Assistance, to themselves seeming troublesome, and to the Bishop ( by reason of the frequent Synods, and Synodal Constitutions ) needless, grew out of use. Thus, like the Adulterous Woman, he eateth, and yet wipeth his Mouth, and saith, I have done no wickedness.

But sure, may you say, in his *Defence* of this his *Sermon* he took care, and was more cautious than drop ought in favour of SOLE POWER, since in the same *Defence*, as we have heard, he so earnestly Labours to perswade Men that he most passionately condemns it, and that he is most injuriously bespatter'd, when charg'd with maintaining of it. Nay, say I, on the contrary, it was meet, in Divine Providence, that he, who so impudently cry'd out on his *Refutator*, who had accus'd him of that guilt whereof it was impossible for him not to be conscious, should again fall into a Net of his own making, that the same Tongue, the same Pen, the same Book, should all act both the part of Witness, and Judge against this Author; and just so it came to pass: For have we not already heard him saying ( y ) in the very first place cited by J. S. to prove him an Enemy to SOLE POWER, *Where do I deny either that Bishops did, or might use the Assistance of their Presbyters for either of both, [ORDINATION and JURISDICTION].* Where he really gives the Bishop Power to call or not to call, as pleases him, the Presbyters to his Assistance, or for Consultation with him, and to embrace or reject their Counsel as he sees meet. And ( z ) " It was never practised in the Church of G O D, that any Presbyters or Pastors of

( y ) Lib. 3. Cap. 1. pag. 21. 22. ( z ) Pag. 5.

' Parishes should be called to General Councils, to  
 ' have Right of Suffrage and Authority to Judge,  
 ' and Determine these matters which were debated  
 ' in these Councils. And (a) Cyprian, because  
 ' his coming to the Bishoprick was much resisted,  
 ' and the time wherein he lived Troublesome;  
 ' Therefore though he might (as *Jerom* speaketh  
 ' of all Bishops) Rule Alone as *Moses*, yet as  
 ' *Moses*, he voluntarily used the Assistance of others,  
 ' having, as himself saith, from the beginning of  
 ' his Bishoprick determined to do nothing by his  
 ' own private Sentence without the Counsel of the  
 ' Clergy and Consent of the People: Whereby  
 ' it appeareth, that his using of the Clergy's Coun-  
 ' sel, and Consent of the People was not of  
 ' necessity, but voluntary. And (b) "Ambrose  
 ' and others thought it needful that a Presbytery  
 ' of grave and ancient Ministers, should with their  
 ' Counsel and Advice assist the Bishops in cases of  
 ' doubt (as Dr. *Bilson* saith), of danger and  
 ' importance, when as yet neither Synods could  
 ' Assemble, nor Christian Magistrates could be found  
 ' to help and assist the Church. But this, as it  
 ' doth nothing further the cause of Lay-Elders:  
 ' So doth it no more detract from the dignity of  
 ' Bishops, to use the Counsel of Wise and Learned  
 ' Men; than it doth derogate from the Majesty of  
 ' Kings to use the Advice of their Wise and Faith-  
 ' ful Counsellors. And now I leave to my Reader  
 to Judge of the Sincerity of the Doctor, and of  
 J. S.

§. XXXIX. *Bishop Bilson* ( saith J. S. (c.) as be  
 doth no where plead for the Bishops Incommunicable Right

(a) Book. 4. Chap. 1. pag. 21. (b) Book. 1. Chap. 7.  
 pag. 161. (c) §. 57.

to the SOLE POWER of either Ordination or Jurisdiction, so, on the contrary, he is satisfied, if a NEGATIVE VOICE be allow'd to the Bishop. Where, in his very first Expression, *Incommunicable Right, &c.* a Sculking Hole is design'd: But there is ground enough to charge them with the Crime of allowing SOLE POWER, tho' they only plead for it as their Right and as lawful, without affirming, that the Bishop sins, if he yield any Power to his Presbyters: And that this, to say no more, is *Bilson's Mind*, ev'n the Epistle before his *Perpetual Government of Christ's Church* proclaims; Where, in the midst of design'd Obscurity, *Imposing of Hands, and Guiding of the Keyes*, the whole Power of *Ordination and Jurisdiction* are really appropriated to the Bishop. And in the Book it self, (d) " This was (saith *Bilson*) 'the Ancient and Universal Rule of Christ's Church; for the Pastor or Bishop to have the Power of the Keyes to admit and remove from the Sacraments such as deserved it; and for the Examination and Moderation of their Doings, neither People nor Lay-Presbyters were joyned with them, but a Synod of Bishops in the same Province every half year heard the Matter, when any found himself grieved with the Censure of his Bishop, and they, according to the Right of the Cause, were to reverse or ratifie the former Judgment, &c. And (e) " The Causes of Excommunication, and Times of Repentance were wholly referred unto the Judgment of such as had the chiefest Charge of the *Word and Sacraments*. And (f) " Saint *Ausien* blameth neither People, nor Presbyters for the Deed; but the Bishop, whose hasty Judgment it was; and willeth him,

(d) Chap. 9, pag. 117. (e) Pag. 118. (f) Pag. 121

not

not them, to bethink himself, what Account he can yield to GOD, or Man, for that Ecclesiastical Censure. And, that Excommunication pertained to the Pastoral Charge, and proceeded from the Episcopal Power and Seat; the same further every where witnesseth. (g) And as the Apostles reserved Imposition of Hands from the Presbyters to themselves, so did they keep the delivering of Offenders unto Sathan in their own Power. Thus he, to prove that neither of these is to be referr'd to Presbyters. And (b), having much urged the Examples of *Timothy* and *Titus* as Patterns of Episcopacy, to prove, as is evident from the whole Discourse, that Bishops have the **SOLE** POWER, he introduces his Adversaries objecting thus: "These Examples make nothing to your purpose, for first they did none of these things, but with Advice and Consent of the Presbytery, which Bishops do not. This he rejects with Scorn, and amongst other things of the same kind, saith, "Paul like prayed *Timothy* to stay at *Ephesus* to call the Presbytery together, and to ask Voices, and to do just what pleased the rest to decree: But if you elude and frustrate the Words of the Apostle with such Additions, &c. And (i) "By no means might Presbyters Ordain Bishops or Ministers of the Word and Sacraments. Neither are these Trifling Differences. And (k) " This Right by Imposing Hands to Ordain Presbyters and Bishops in the Church of Christ, was at first derived from the Apostles unto Bishops, and not unto Presbyters. And (l) " In the 4th. Council of *Carthage*, Can. 3. which you cite, neither is there any number of Presbyters

(g.) Pag. 225. (b.) Pag. 230, 231. (i.) Pag. 245. (k.)  
Pag. 248. (l.) Pag. 255.

prefixed, nor their presence required; only this is prescribed, if any be present, they shall approve the Bishops doings with laying their Hands next his. The Bishop imposeth not Hands, either in their Names, or at their perils, if any thing be done against the *Canons*; but as he ALONE blesseth and consecrateth the person that is ordered to the Service of GOD, so if ought be otherways than well, he ALONE is in Danger for it. And (m) "They (the Bishops) succeed *Timothy* in the Church; the Presbyteries do not. On the other side, you claim this Authority from Bishops to your Presbyteries; but you cannot prove either their Succession from *Timothy*, or joyn Commission with *Timothy*, by any Sentence or Syllable in the Scriptures. That they should Feed and Watch the Flock, you urge, and we grant; in Teaching and Exhorting, they were joyned with *Timothy*, by reason the Labourers must of force be many, where the Harvest was so great, as in the Apostles Times: But in Ordaining and Governing the Teachers, as there was no need of many, so is there no Precept for many. And (n) "The Charge is precisely & exactly *Timothy's*, not the Presbyteries; the Power therefore must be his, & not theirs. And now, if Mr. *Melvin* and Mr. *Calderwood* be, as *J. S.* says, justly cited *Downame* and *Bilson*, being both against SOLE POWER, I trust, that Thinking and Unbyass'd Men will, after perusal this, be satisfied, that I have no less justly cited them, as being most clearly and resolv'dly for it. In the mean while, 'tis certain, that neither of these noise Servants of Christ ever believed *Downame* and *Bilson* to be real Haters of SOLE POWER: They used their Words as Confessions of Adversaries,

who are not rarely, by the Power of Truth, compell'd to Subscribe to it, either in terminis, or by good Consequence; so in some of these places, in which J. S. in the Margine of his pages 152, 153 refers, did they use *Downame's* and *Bilson's* Testimoniess; but in others of these places for an end quite contrary to that which J. S. alledges, even to prove that *Downame* and *Bilson* were altogether for, and not against the SOLE POWER: e. g. Mr. *Melvin* or whoever was the Author of the *Paracletis* against *Tilen*, in his *Chap. 9. Sect. 15.* one of the places J. S. cites, whereby to prove, that Mr. *Melvin* allow'd *Downame* to be no Sole-Power Man, accuse him of being for SOLE POWER in the highest pitch; he tells *Downame*, that the whole Question *If the Power of Ordination belong any way to Presbyters or to the Bishops only?* And having assented to *Downame's Replicator*, who brought these Words of the 40th. page of *Downame's Sermon*, which I gave you in the former Section, to prove that he ascribed the whole Power of Ordination to Bishops only, add *Is it not clear from these Words, that Downame ascribed Ordination to the Bishops Alone? Do not the Bishops Alone in England exercise it?* From which Instance 'tis more plain, that Mr. *Melvin* believed *Downame* to be a high Sole-Power Man, and withal, a notable Preacher and Self-Contradictor.

From all which 'tis undeniable, that these Authors were most earnest and constant Sole-Power Men, that, while they express'd any thing, either in Appearance or Reality, repugnant to it, they were only using, as Dr. *Fell* (o) would have us to believe of *Cyprian*, Popular Arts, the better to cover the just Hate, that such Arrogant and Tyrannical

(o) *Annot. ad Cypr. Epist. 3.*

tensions procure. Wherefore, seeing these Authors now adduc'd, were the first Champions for scopy ; wrote most fully on that Subject, so that most of these that follow'd did little more than inscribe them ; and seeing nothing they said was liked, but, on the contrary, all, without Exception, was approved and applauded ; tho' the rest of his Witnesses should all Depone most clearly and undubitably against SOLE POWER, and, on the other hand, lay nothing for it, yet what we have already brought is a most just and unsuperable Pre-  
cise against them, and shews, that 'tis highly probable, notwithstanding, that they are really no friends to the Bishops SOLE POWER, than were their Leaders.

S. XL. But we shall not leave the Matter so, and therefore to his next Author, *Morton's Catholick Appeal*, I oppose *Morton's Catholick Apology*, in which, you will elsewhere proved (p), he disclaims the Divine Right of Episcopacy ; and so, tho' he dearly loved it, and for its sake, (q) palpably contradicted himself, is not capable of assisting J. S.

S. XLI. After *Morton*, Dr. *Field* is brought into the Field, as being clear against the SOLE POWER of Ordination and Jurisdiction (r), which I, at present, neither deny nor affirm ; my only Province being to make good, that he was plainly and undubitably for it. "Now (saith he (s)) because Churches of so large Extent required many Ministers of the Word and Sacraments, and yet of one Church, (i.e. a great City, with the whole Country about it) there must be but one Pastor ; the apostles, in settling the State of these Churches,

(p) *Naz. Quer.* page 3. (q) *Book 1. Chap. 33.* (r) (J. S. 19.) (s) *Book 5. Chap. 27.* pag. 498, 499, 500, 501.

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(p) Naz. Quer. page 3. (q) Book 1. Chap. 33. (r) (J. S. 19.) (s) Book 5. Chap. 27. pag. 498, 499, 500, 501.

did so constitute in them many Presbyters with Power to Teach, Instruct, and Direct the People to GOD, that yet they appointed one only to be chief Pastor of the place, Ordaining, that the rest should be but his Assistants, not presuming to do any thing without him, so that tho' they were all alike in the Power of Order, yet were the rest inferior unto him in the Government of that Church whereof he was Pastor, and they but his Assistants only. As another of my Rank cannot have the Jurisdiction within my Church as I have, but if he will have any thing to do there, he must be inferior in Degree unto me. — — — *Tertullian* sheweth, that without the Bishops Leave and Consent, no Presbyter may Baptize, Minister any Sacrament; or do any Ministerial Act. — — — But the Ordaining of Men to serve in the Work of the Ministry, is more properly reserved unto them (*the Bishops*) : For seeing none are to be Ordained at Randome, but to serve in some Church and none have Churches but Bishops, all other being but Assistants to them in their Churches, none may Ordain but they only, unless it be in Cases of extreme Necessity. — — — The Prohibition of the Church, and Decree of the Apostles for the avoiding of Confusion and Schism, reserving the Honour of Ordaining to Bishops only (unless it were in Cases of extreme Necessity) might make the Ordinations of all others to be Void. And (*t*) "None but Bishops have Churches wherein to employ Men; seeing they only are Presidents of Churches, and all other are but their Assistants and Co-adjutors. Is all this, as *J. S.* pretends, nothing but a PEERLESS POWER, and

RECIPROCAL NEGATIVE? Is there ought clearer, than that, in these places of *Field* which we have now adduc'd, whatever *Field* himself or others may say, to darken or contradict them, the Bishops get a Masterly Domination, and the SOLE Right of disposing all things in the Church, and that the Presbyters are nothing but so many Journey-men, not having one Grain of Power or Liberty, save what their Lords and Hirers vouchsafe to let fall to them.

§. XLII. "Bishop *Andrews* ( faith *J. S.* ( u ) in his Answer to *Peter du Moulin*'s second Letter, acknowledges, Churches that have only Presbyters to be true Churches. By fair Consequence, he must own the *Validity* of Presbyterial Ordinations, and *Acts* of *Jurisdiction*. Thus he. But hear *Spotswood* speaking of the same *Andrews*, *A Question* (faith ( x ) was moved by Dr. *Andrews* Bishop of *Ely*, touching the *Consecration* of the *Scottish Bishops*, who, as said, must first be *Ordained Presbyters*, as having received no *Ordination* from a *Bishop*. Hence 'tis manifest, that, according to *Andrews*, *Presbyterial Ordination* and *Jurisdiction* is of no *Validity*; and so *J. S.*'s Consequence is stark nought. But tho' it were *Fair*, yet the *cond*, which he would and must infer from it, is as foul, viz. That therfore *Andrews* believed Bishops in *England*, or other such places where they are admitted, have not the **SOLE POWER** of *Ordination* and *Jurisdiction*, nor may lawfully exercise it. Just as if one should thus argue; *Laics*, yea *Midwives*, may, by the Judgment of the *Hierarchies*, in case of *Necessity*, *Baptize*; *Ergo*, *Ministers* of the *Gospel Alone*, where they can be had, have not **All the Power of Baptizing**, to the *Exclusion* of, not only *Midwives*, but, all *Laics*. But this Inference they reject, as

(\*) §. 60. ( x ) *Hist. Page 514.*

being manifestly false, asserting, that where Priests or Deacons can be had, they only have Power to Baptize.

§. XLIII. *Davenant* ( saith *J. S.* (y) gives State of the main Controversie in these Words, " is enough if we can shew, that thole who are properly called Bishops have an higher Dignity, greater Power, and more eminent Offices annexed to them than other Presbyters. How far is it from stating it on the SOLE POWER? And I acknowledge, that if *Davenant* had said nothing contradictory to this, he might, perhaps, have been justly thought to leave something to Presbyters. But to me 'tis highly probable, that *J. S.* saw, that *Davenant* contradicted himself, and really left nothing. *Davenant* ( saith *J. S.*) did not mean " That such Power belonged so Incommunicable to the Bishop; as that none but he can exercise it, or be admitted to a Share of That is, the Bishop, if he think fit, may, and may sin in so doing, Communicate some part of his Power to Presbyters. I affirm, that this is the true Meaning of *J. S.* his Words, and that this is what, according to him, *Davenant* allows to Presbyters; Nor, as we shall just now see, has he wronged *Davenant* therein. But this is so far from shaking the Bishops SOLE POWER, that, on the contrary, it rather confirms it to him as proper Right. *Marcus Antonius* gave a Share of the Empire to his Cousin, *Lucius Verus*; had he therefore never been Sole Emperor? And might he not have still retained that Sole Power? But this is all peculiar to *J. S.* and his Fellows, to avow that they give not the Bishop the SOLE POWER, yet thereby to mean only, that the Bishop may

if he please, give some Share of the Government to the Presbyters. These two Propositions, Davenant meant no more, than that the Chief Power of Ordination and Excommunication belonged to the Bish. ] And [ Davenant means not a SOLE POWER in an Exclusive Sense : He did not mean, that such ever belonged so Incommunicably to the Bishop ; as that he but he could exercise it, or be admitted to a Share of it, he flyly insinuats to be equipollent, and that there is nothing in either but what is in the other of them ; and in this the Cheat is couched. To prove I know not whether of the two, J. S. brings several Reasons. ; but, as shall now appear, altogether ineffectual, to prove Davenant an Enemy to SOLE POWER : The first of these is, He lived in England, where, by the Constitution, Presbyters concur with both powers. E contra, I say, if it be undeniably proved, that Davenant put both Powers wholly in the Bishops Reverence, then either these his Constitutions never gave a real Share of 'em to Presbyters, or Davenant contemn'd and tramp'd on all of 'em. But, Davenant peremptorily owns and asserts the Validity of Presbyterian Ordinations, just so as he asserts the Validity of Baptism by Laics ; Ergo, &c. which Analogism is already expos'd. But, Davenant defends the Piety of the Ancient Bishops, who, in Acts of Government, did nothing without their Presbyters. says he that they were bound so to do? Nay, neither he nor J. S. believe it, if we may believe them. And affirms (continues J. S.) that Bishops have not a Regal or Despotic Power, but only a Pastoral and Paternal one over their Clergy. But Bellarmine affirms no less, while he affirms (z), That Bishops, as

De Rom. Pont. Lib. 5. Cap. 10. Respondeo Dominum hic instituere meros Principes Ecclesiasticos, ac docere, deos, ut tales sunt preesse subditis non more Regum & Domum, sed more Patrum & Pastorum. Vide sis de Clericis, & de Laicis. Cap. 7. such

such, ought to Rule the People, not after the manner  
Kings and Lords, but as Fathers and Pastors. Was  
Bellarmine an Enemy to SOLE POWER?

XLIV. And now let *Davenant* speak for himself. "Let us come ( saith he (a) ) to the second  
Priviledge that belongs to the Episcopal Dignity  
to wit, the Right and Power of Ordination  
which by the Apostles themselves was transmitted  
to the Bishops, but denied to the inferiour Pre-  
byters. — Wherefore, before the arrival  
of *Timothy*, could not the Presbyters of *Ephesus*  
Ordain others? Why, before the coming  
of *Titus*, might not the Ministers of *Crete* do  
the same? No sufficient Reason of this can be given  
except that the Power of Ordination rests in the  
ONLY who enjoy the Episcopal Office. —  
There is a Question, it, beside the Bishop, who  
by vertue of his Office, dispenseth holy Orders  
an Inferiour to a Bishop can in case of necessity  
dispense them. To which we Answer, seeing  
is the Act of the Episcopal Office to confer Holy  
Orders, by vertue of the Apostolical Institution  
if the Presbyters should do that in a well con-  
tute Church, this their Acting would not only  
Unlawful, but needless, and to no purpose. If  
the saying of *Hugo* takes place here, That what  
is done against the Institution is held to be  
none effect. But in a disturbed Church, where  
all the Bishops have fall'n into Heresy and  
Latry, where they deny to Ordain Orthodox  
Ministers, — — — if Orthodox Presbyters  
(lest the Church should perish) are forced  
Ordain other Presbyters, I dare not pronounce

(a) Determ. Quest. 42. Sed accedat secundum dignitatis Episcopalis, Jus, sc. & Potestas Ordinandi;

These Ordinations to be void, and in vain. For if it be lawful for any Laics to Baptize, when an Infant is in imminent danger, which according to the Institution, belongs only to Ministers, why may not an imminent danger on any particular Church be reason enough to transfer the Office of Ordaining upon simple Priests, which, by virtue of the Institution, belongs to the Bishops ALONE. —— Excommunication, which is like a spiritual Baton, is delivered to the Bishop, to Chastise not only the impure and contumacious Laics, but also Presbyters who deserve this Censure. This is most evident from the Epistles to *Timothy* and *Titus*. —— By the appointment therefore of CHRIST Himself, the Authority of Chastising Heretics, and casting them out of the Church, was in the power of the Bishop. I do not say that the Bishop used to do that without the Counsel of Presbyters; for that which *Cyprian* says of himself, that he determin'd from the beginning of his Episcopate, to do nothing by his own private Sentence, without Advice, 'tis very like, that that was observ'd by other pious Bishops. 'Tis notwithstanding evident, that the Censure did proceed ONLY from Episcopal Authority, and did, as an Act of Episcopal Jurisdiction, affect the Delinquents tho' against their will. For Excommunication is called the Episcopal Sword: In the cause of Excommunication there lies an Appeal to the Synod (viz. of Bishops only) from the Judgment of the Bishop, and there the Censure of the Bishop is confirmed, if it be rightly pronounced, but if otherways, rescinded. Nor the people therefore, nor the Presbyters are acknowledg-

acknowledged Judges in the Act of Excommunication, but ONLY the Bishop.

§. XLV. The Words of Chillingworth allowing the Bishop Authority, not Absolute, but bounded with Laws, and moderated by joyning to him a convenient number of Assistants, can move no Man, if in the least acquainted with the Writings of the Hierarchs, to think that Chillingworth really intended to condemn SOLE POWER.

§. XLVI. Archibishop Usher's Scheme is well known (saith J. S. (b)) and he is confessed to be a pleader for SOLE POWER. And I deny it not, yet I fear, all his accounts being cast up, J. S. again shall not be worth the pains of Summoning this Witness; For Bishop Usher, having said, that anciently the rest of the Presbyters as well as the Bishop or President had a hand not only in the delivery of the Doctrine, and Sacraments, but also in the Administration of the Discipline of Christ, that they were Presidents and bare Rule, joyned with the Bishop in the common Government of the Church, and that the Bishop might bear no cause without the presence of the Clergy, add these most notable Words (c) "True it is, that in our Church this kind of Presbyterial Government hath been long disused, yet seeing it is professed that every Pastor hath a Right to Rule the Church (from whence the name of Rector also was given at first unto him) and to administer the Discipline of Christ, as well as to dispense the Doctrine and Sacraments, and the restraint of the exercise of that Right proceedeth only from the custome now received in this Realm, no Man can doubt, but by another Law of the Land, this Hinderance may be well removed.

(b) §. 63. (c) Reduct. &c. Pag. 64.

And how easily this ancient Form of Government by the united Suffrages of the Clergy might be revived again, and with what little shew of alteration the Synodical Conventions of the Pastors of every Paroch might be accorded with the Presidency of the Bishops of each Diocess and Province, the indifferent Reader may quickly perceive by the perusal of the ensuing Propositions. Hence it is indisputably clear, that in Bishops *Usher's* time, Presbyters in the Church of *England* had no hand in the Administration of the Discipline of Christ, that they bare no Rule, pyn'd not with the Bishop in the common Government of the Church, that there was no account made of the Presence of the Clergy in the Hearing of Causes, that there was no use made of Presbyteries for Governing the Church, that no Pastor had the exercise of any Ruling or Electoral Power, and that, by a received custome, they were intirely restrained from it, and so, if we believe him, as well we may, and also Dr. *Holdsworth*, who subscribed to his *Scheme*, the Bishops exerc'd the SOLE POWER, not leaving the least grain thereol to Presbyteries or Presbyters, as is likewise witness'd by *Tborndike* (d) to name no others) and so do still: For the *Scheme* he proposed is slighted and neglected to this very Day. And thus while *J. S.* hopes to bring two Witnesses to Depone in his favour, he, on the contrary, with one cry, raises against himself the whole Rout of the *English* Hierarchics. I only were further observe, that Bishop *Usher* acknowledges that their Church-Government is quite different from that of the ancient Church.

(d) *Primitive Government of Churches*, Chap. 14.

§. XLVII. Dr. *Joseph Hall* (faith J. S. (e)) doth disclaim SOLE POWER in the plainest terms imaginable. And I, on the contrary, affirm that he hath not always disclaimed it, yea that he hath claim'd it in the plainest terms imaginable. If our Bishops (faith he (f)) challenge any other Spiritual Power than was by Apostolick Authority delegated unto, and required of *Timothy* and *Titus*, and the *Angels of the seven Asian Churches*, let them be disclaimed as *Usurpers*. Thus he, importing that they are not bound to challenge any less. *Bishop Hall* publish'd a Defence of this *Remonstrance*, but I could never come by it, and so know only so much of it as I find in *J. S.* brought to prove, that the Bishops claim not the SOLE POWER, in which there is nothing but palpable Tergiversations, clouds of ambiguous Expressions, and SOLE POWER flyly wrapp'd up in the Fog; and what I meet with cited in the *Vindication of Smedymnuus*, which is of the same grain. This *Vindication* the Authors of *Smedymnuus* opposed to the Defence, and therein §. 7. 8. 9. they undertake the Justification of their Charge of SOLE POWER, bring testimonies and instances for Vindication thereof, and accuse the Defender of notable shifting and prevarication. *Bishop Hall* indeed Wrote, as he calls it, *A Short Answer*, but therein nothing is Replied to these Sections; nor was it possible for him to have done it to any purpose: For, who knows not that they affirm *Timothy*, *Titus*, and the *Asian Angels*, to have been cloathed with the SOLE POWER of Ordination and Jurisdiction.

And in his *Episcopacy by Divine Right* (g) "Episcopacy is no other than an holy Order of Church

(e) §. 65. (f) *Humble Remonstrance*, p: 23. (g) Part. 2. §. 1. p: 84. Gover.

Governours, appointed for the Administration of the Church. Or, more fully thus; Episcopacy is an eminent Order of Sacred Function, appointed by the Holy Ghost, in the Evangelical Church, for the Governing and Overseeing thereof; and for that purpose, besides the Administration of the Word and Sacraments, indued with Power of Imposition of Hands, and perpetuity of Jurisdiction. In which Definition Power of Ordaining and Governing is made the very specifical Difference, and so peculiar to a Bishop, that, by Divine Right, not one grain thereof can belong to a Presbyter. And (b) "The Power (to wit, Apostolical or Episcopal; for with these Men they are reciprocally one and the same) is clear, will you see the Execution of it? Look upon St. Paul, the Posthumous, and Supernumerary, but no less glorious Apostle: See with what Majesty he becomes his new erected Throne: One while deeply Charging and Commanding, another while Controlling and Censuring: One while Giving Laws and Ordinances, another while Urging for their observance: One while Ordaining Church-Governours, another while Adjuring them to do their Duties: One while Threatning punishment, another while Inflicting it: And if these be not Acts of Jurisdiction, what can be such? which since they were done by the Apostle, from the instinct of GOD's Spirit, wherewith he was inspired, and out of the warrant of his high Vocation, most manifest it is, that the Apostles of CHRIST had a Supereminent Power in GOD's Church: And if any Person whatsoever (though an Evangelist or

‘ Prophet ) should have dared to make himself Equal to an Apostle, he had been hissed out, yea rather Thunder-struck by deep Censure, for an Arrogant and saucy Usurper. ’Tis true, sometimes he Argues, as if, by all this, he were only proving the *Divine Right of Imparity* : But while he makes *Apostolical* to be all one with *Episcopal Government* (i) and says (k) that *Apostolical Ibromi* are by their *Derivation, Episcopal*, and that *Bishops*, and they only, else his Discourse is altogether imperinent, succeeded the *Apostles*, and (l) that the *Ordinary Power* which the *Apostles* had, they traduced to their *Successors* : I say, while he gives us these and many such Speeches, he most evidently gives to all *Bishops* and them *Only*, the whole *Apostolic Power*, all this that *Paul* exercised, and makes them no fewer stages above the *Prophets* and *Evangelists* than were the *Apostles* themselves. And (m) *Thus, as St. Jerom truly, All maine matters were done in the beginning by the common Counsel, and Consent of the Presbyters ; their Consent ; but still the Power was in the Apostles, who in the nearer Churches ( since they in Person ordered Ecclesiastical Affairs ) Ordained only Presbyters.* And (n) *These Bishops were the Men whom they ( the Apostles ) furnished with their own ordinary Power as Church-Governours.* And (o) *I demand what it is that is stood upon, but these two particulars, the especial Power of Ordination, and Power of the Ruling and Censuring Presbyters.* Now what he means by this Word *Especial* himself informs us, Part 2. §. 15. the Title whereof is, *Power of Ordination ONLY in Bishops.* And (p) *The several acts ( viz. of Ordination,*

(i) Pag. 98. (k) pag. 95. (l) pag. 100. (m) pag. 100.  
(n) pag. 102. (o) pag. 106. (p) Ibid.

‘ Absolution,

Absolution, and Confirmation) that were appropriated to the Bishops ALONE, by the universal Consent of all Times, do more than sufficiently evince their acknowledged Superiority. And (q) He (Timothy) laid hands then? Yes, but not alone, say our Opposites; My demand then is, But why then should this charge be particularly directed to Timothy, and not to more? And (r) "Neither doth the Apostle say, lend not thine hand to be laid on with others; but appropriates it as his own Act; whereas then our Antitilenus tells us the Question is not, whether this charge were given to Timothy, but whether to Timothy alone; me thinks he might easily have answered himself; Doth St. Paul in this Act joyn any with him? were there not Elders good store at Ephesus before? Could they have Ordained without him, what need was there of this charge to be laid on Timothy? Be there then what Elders soever, their hands without a Timothy will not serve, his without theirs might: To his own, if, at any time, he joyned theirs: what else do all Bishops of England? And thus at length he has open'd to us what he mean'd by his ESPECIAL Power of Ordination. Now, pray, who ought to believe these Men, say what they will, since they care not what they say, and in the very throng of their endeavours to deceive Mankind, fear not to vent and print the most notorious, most palpable, and most shameful Contradictions that have been either utter'd or thought.

But I go on to demonstrate that he was no less for SOLE POWER in the matter of Jurisdiction. He (Timothy) must Command: ( saith the Bishop

(q) Pag. 112. (r) pag. 113.

If.

(f) ) If our Lords Bishops do so much, what do they more. And (t) "The Illusion of some ( no mean Opponents ) have devised, that these Acts were injoynd to *Titus*, as by way of Society and Partnership with the Presbytery ; so as that he should joyn with them in these duties of Corruption, and Ordination, is so palpable, and quite against the hair, that I cannot think the Authors of it can believe themselves. Had the Apostle so meant, he could as easily have expressed it, and have directed his Charge to more ; *Titus* Alone is singled out ; now if it were in the Power of every Presbyter to do these things without him, what needed this Weight to have been laid on his shoulders ALONE ? And if the Charge were, that he must urge and procure to be done ; By what Authority ? And if he had Authority either without, or above them, it is that we strive for. And (u) "This blessed Saint (*Ignatius*) still so beats upon this point, (as Religion depended upon it ) Reverence and Obedience to their Bishops. — — — Whereas other of the Fathers compare the Bishops to the Apostles, Presbyters to the seventy Disciples ; this Man (*Ignatius*) advanceth his pattern higher requiring Obedience to Bishops, as to CHRIST to Presbyters as to the Apostles : ( But CHRIST I trust, had SOLE and Illimited Power over the Apostles. ) " And what proportion is there betwixt the respects we owe to GOD and to Man ? And a while after yet higher. The Bishop, saith he (*Ignatius*), bears the resemblance of GOD the Father of all things ; The Priests are as the bene of his Apostles, &c. And lest any Man shou

(f) Pag. 109. (t) pag. 215. (u) pag. 145. 146.

construe these Words to sound only of a generality of Reverent Respects, without yielding of any Power of Command; soon after, he speaks home, for what other, saith he (*Ignatius*), is a Bishop, than he that is (*N. B.*) Superior to all Principality and Power, and as far as a Mans power may reach, made an Imitator of the CHRIST of GOD; And what is the Presbytery or Priesthood, but an holy Company, the Counsellors and Assessors of the Bishop. Thus he, out of his *Ignatius*, and subjoyns thus: "What say ye to this, ye Patrons of Parity? — Here you have a clear, and constant Superiority of Bishops, above Priests, with no les difference than between a Prince and his Council-boord. Now is not this which the Prince has at the Council-boord, among these whom he chused for Advice only, a SOLE and *Absolute Power*? And if he have a Negative Voice, or any Authority above them, is it all he can justly strive for? Were there ever more palpable contradictions with greater boldnesstter'd by any Mortal? Was ever SOLE POWER, than ever SOLE POWER be more plainly asserted and arrogated? (*x*) "What do they (*the Apostolical Canons*) prescribe less than we challenge? There is a Power over the Clergy; a Power of disposing them to general Stations, a Power of depo-sing or sequestring them ( upon just demerits ) from these Charges; a power not to oversee only, but to regulate their Clergy; a Power to manage all Ecclesiastical Affairs. And (*y*) "It was (*anciently*) in the Bishops Power to raise the Clergy from one Degree to another, neither might they refuse his Designations: They might

(*x*) Pag. 161. (*y*) pag. 166.

'not

' not remove from one Diocess to another, without his Consent ( which is still laudably continued in that the Testimony of the Ordinary still is required ) or if they did, the Bishop had power to recall them. They might not so much as Travel from one Diocess to another, without his Reverenda, much less might they fix there, or if they did, the Act was reversible by the Diocesan.

All this Power, if we believe him, the ancient Bishops exerceed, and is the Right of all Bishops. The Reader may judge if it be a Grain short of SOLE POWER, and that with a Witness; he may judge moreover, from what I have hitherto brought from these most illustrious Chiftrans of the Hierarchies I have handl'd, if, tho' I should neglect his following Authors and proofs, the Answer to his 4<sup>th</sup> Chapter could in Reason be counted very Defective, or they be likely to assist him more than the former. I shall however briefly consider the best of such of his Authors as I can come at, and also all his Proofs which are not already discuss'd or prevented.

§. XLVIII. The Authors cited by J. S. §. 68. 69, 71, 74. I can't find: As to Thorndike cited §. 70. I say that ev'n he ( z ) allows, that not the whole Presbytery of a Diocess be called to a Sess. in the publick Government; but only some, I know not who, how many, or by whom, in Catechism for the Bishops Assistance. Doubt not but such Man could comply well enough with SOLE POWER.

To prove Isaac Barrow an Anti-Sole-Power Man he gives us the following words out of his Treatise

( z ) *Primitive Government of Churches.* Chap. 14.

the Pope's Supremacy: "At first every Bishop as Prince, in his own Church, did Act freely, according to his will and Discretion, with the Advice of his Ecclesiastical Senate, and (continues Barrow) with the Consent of his People, the which he did use to Consult. But let any acquainted with the Writings of Prelatists, judge if these words can prove it.

As to *Stillingfleet*, J. S. must prove, that he was for the Scriptural or Divine Right of Episcopy.

J. S. Parker (a) cited §. 75. Affirms (b), that *the Episcopal and Apostolical Office are the same*. Now, it not a known Principle of the Prelatists, that were there were only meer Presbyters, the Apostles not the WHOLE and SOLE POWER in their hand?

J. S. XLIX. Dr. Pearson, (faith J. S. (c)) no where pleads for the SOLE POWER of Bishops. Let the Reader who is acquainted with the Writings and Practice of the Hierarchies judge, he had no kindness for it, when he has duly weigh'd these his following Words: Timothy set over the Presbyters of Ephesus, that he might that whole Church, and Govern all the Presbyters Authority committed unto him, and Chastise them when he saw it needful, and Ordain such other Presbyters as himself judg'd necessary and found worthy (d).

— Timothy received from the Apostles Admo-

Account of the Government of the Church, &c. (b) § 1. (c) §. 76. De success. prim. Rom. Episc. Diff. 1. Cap. 9. § 9. *ebus Presbyteris Ephefinis, quocunq; nomine censeantur, impositus est, ut eam Ecclesiam totam regeret, & Pres- is ejusdem omnibus cum autoritate sibi demandata p̄- eosque ubi opus erat corriperet, aliosque Presbyteros. er, quos necessarios putavit dignosq; reperit, ipse ordi-*

nitions and Precepts in which all the parts of the Office are sufficiently explain'd, and the Administration thereof committed to himself, (Alone, viz. otherwise the whole Discourse is a Rope of Sand) And which is to the present purpose, Timothy received from the Apostle Authority of exercising Censures in the whole Church of Ephesus. Them that sin Rebuke before that the rest may fear, ver. 20. The same Author was particularly extended over the Presbyters for keeping them in their duty. ————— The same is likewise observable concerning the Power of Conferring the Orders; which is the more conspicuous, because delivered with a Caveat, Lay thou hands suddenly on no Man. ————— To Titus he gives the Jurisdiction of promulgating true Doctrine (cum summa autoritate) with Sovereign, or Uncontrollable Authority, and of silencing false Doctors, and of Excommunicating Heretics (e). He says indeed, that the Bishops had a Superior and Peerless Power, and before their settlement the Church was guided by Prelates under the Apostle Paul. But Bellarmin (f), Lapide (g), and other Papists say, at least, no less. Are they therefore Anti-Sole-Power Men?

J. L. He brings up a squadron of no fewer than XXIV Authors (h), to which he only refers but gives none of their words: Such of them as could readily have I have consulted, and shortly discuss them. *Jewel* and *Willet* are for the Identity of the Scriptural Bishop and Presbyter, and so can do J.S. no more service than the *Man in the Moon*.

(e) Accepit etiam ab Apostolo Admonitiones, &c.  
(f) Ds. Cler. cap. 15. (g) In Phil. 1. & Tit. 1. (h) S. 27.

Dr. Fulk is now with J. S. an Episcopal Divine; he is, in his mind, elsewhere, a Learned Presbyterian: For the Title of his III. Chapter is, *Episcopacy acknowledged by many Learned Presbyterians to have been in the Church, in St. Cyprian's time; in the wrong of which Presbyterians (i) comes Dr. Fulk.* Could any Man have done J. S. better service than he, who, at his wish, is Metamorphos'd into any shape he pleases.

Bancroft, Tilenus, the Author of the *Confessions of protestant Divines, &c.* and Prideaux, have nothing against SOLE POWER, but what abundance of foolish Writers will grant.

The London Synod and Blondel cited none of these Authors as being against SOLE POWER, where Bishops may be had, but only against their absolute Necessity, which is a quite different thing.

Calderwood, indeed, as J. S. justly alledges him, quotes Sir Francis Bacon largely disproving the Bishops SOLE POWER; but to the everlasting Wrack of J. S. his Undertaking; for the same Author, Bacon, in the same place, most plainly Affirms and witnesseth, that the Bishops without exception were guilty of this Crime. Take his words (k): *The Bishop ALONE conferrs Orders, He ALONE Excommunicates, He ALONE Judgeth.* Thus he; and even with great prolixity, warmth, and strength of Reason, beats down this their absurd and testable Practice. Now did not J. S. signally verify the Proverb Οὐαράδιος τὸν λαζάρον.

(i) §. 69. (k) *Baconus apud Didotian.* Alt. Dam. pag. 311, 312. *Duae sunt ————— Episcopus, confert dines SOLUS, Excommunicat SOLUS, Judicat SOLUS &c.*

§. LI. There are yet four of his Authors remaining, on whom he dwells longer, and then I shall also consider. The first is *Antonius Dominis, Bishop of Spalato*, "Who, saith J. S. (1) tho' perhaps he may somewhere affirm, that a Power was originally in the Bishops; yet elsewhere he most expressly allows of a Reciprocal Negative Voice, that is, that as the Presbyters do nothing without the Bishop, so neither ought the Bishop to do any thing in Matters of Weight and Consequence without his Presbyters. Nay he fairly makes this of Divine Appointment you have his words in the Margent; words plain, that even *Calderwood* himself, in his *Acta Damascenum*, takes notice of them, and transcribes them, and says, that *Spalatensis* was no Enemy to the Power of Presbyters. And again, he cites more from him to the same purpose. The Reader who is curious for further satisfaction may turn to *Spalatensis, de Rep. Eccl. Lib. Cap. 3.* where he may have enough of it. The J. S. And now take *Spalatensis* his Words that J. S. gave in his Margent: Viz. "And as the Presbyters can do nothing without the Bishop the Government of the Church, so neither on the other hand, is it decent, that the Bishops, without their Presbyters, Govern their Churches especially in matters of greater Weight. For the Bishop have, by Divine Right, a Prelature above the Presbyters, they notwithstanding are by the same Divine Right, in Essential Ministry Companions and Colleagues of the Bishop (m) Where he only judges it fit, that the Bishops have

(1) §. 79. (m) Lib. 2. Cap. 9. Num. 4. *Ac quicquid admittunt Presbyteri nihil possunt sine Episcopo, &c.*

Advice of their Presbyters, which they may use or refuse, at pleasure, and spoils them not of a gain of their SOLE POWER; as the whole Sentence clearly imports, but chiefly the latter part thereof; where the Presbyters are made Collegues with the Bishops in *Essential Ministries*, but not so in *Accidental Ministries*: For if we enquire the meaning of this distinction, he informs us, that by its former member (*Essential Ministries*) he understands the power of Dispensing the Word and Sacraments; by the latter (*Accidental Ministries*), the Power of Ordination and Jurisdiction; which latter he makes so peculiar to Bishops, as that therein they essentially differ from Presbyters (n).

And, as he never design'd to give a grain less than WHOLE & SOLE POWER to Bishops, so never Calderwood alledge, that Spalatensis design'd to give them any less. Calderwood alledges indeed, that giving of SOLE POWER to the Bishops, Spalatensis acted not congruously to his own Principles; this is so far from affirming, that he gave not the WHOLE POWER to the Bishops, that, ev'n in that very place, he supposes him to have done it, and accordingly thus reasons, (o) in the very page cited by F. S. *But unto whomsoever that Essential Power, which is truly and properly Ecclesiastic, belongs, is not unto him also the Accessory Power pertain?* Is it absurd, to think that Presbyters are fit for Spiritual Sacred Acts, but altogether unfit for Acts of Extr-

(n) *De Rep. Eccles. Lib. 2. Cap. 3. Num. 19. De Jurisdictione in regenda Ecclesiâ, quæ propriè spectet ad Episcopos,*  
 (o) *Alt. Dam. pag. 276. Sed an non cui Potestas Essentialè & propriè Ecclesiastica convenit, convenit etiam Potestoria? Nonne absurdum est existimare Presbyteros idoneos ad Actus Spirituales & Sacros, ad Actus autem Regimen externi omnino ineptos esse.*

nal Government? Reader, did *Calderwood* think, the *Spalatensis*, against whom he thus reasons, was against SOLE POWER? Now, the better to un*Spalatensis*, and beat him from his SOLE POWER *Calderwood* brings against him these following *Wor* out of *Spalatensis* his own V. Book, *de Rep. Eccl. C* 3. *Num. 10.* "If you except the External Regi and Government, and the Ordination of Min sters, the Presbyters, by vertue of their Presby rial Ordination, can do whatsoever the Bishop can do, and that ev'n in the Blessing of Th and Persons, and Consecrations, and this by vine Right, and, as I said, by vertue of their Order. Yet, by Ecclesiastic Laws, some things reserved to the Bishops. Now, after this Cion, *Calderwood* himself thus subjoyns: "But have proved, that Ordination also was reserved the Bishop by Ecclesiastic Law, and not by Div Right, and seing he says, that the Power of risdiction flows from the Power of Order, w deny'd he (*Spalatensis*) the External Regi and Government to these, to whom he grant that which is the Principal: For the Accessio ought to follow the Principal. The same *Sp tensis* (*continues Calderwood*) tells us, Th the Keyes were given to all the Apostles al and not to Peter alone, and that from the Apol they passed equally to all the Bishops and Pres ters. "But (*subjoyns Calderwood*), did th pass after different manners, after one way the Bishops, and another way to the Presby or came they after another way to the Presby than that by which they were delivered to the postles? *Spalatensis* notwithstanding is not such Enemy to that Government which is commi

For he confesses, that it is not decent for Bishops to govern their Churches, especially in Matters of greater weight, without the Presbyters, &c. as is before related out of *Spalatensis*. "What? (adds Calderwood) " Yet? Even after the Collection of such a Hodge Podge of Canons and Constitutions? Let other Hierarchies pack hence then with the Pretext of their Canons. The full meaning of these words of Calderwood must certainly be, that *Spalatensis*, is no' positive and stiff enough for SOLE POWER, expresses not Presbyters so far as do other Hierarchies, who make Presbyters only meer Creatures, Servants and Slaves of the Bishops, denying and forbidding, that the Bishops should stoop so low, as 'n to admit the Presbyters to so much as Consultation: Which Antichristian Doctrine they founded on a Multitude of Antichristian and Tyrannical Canons.

The other Passage of *Spalatensis*, wherewith Mr. S. burdens his Margent, is not at all to be understood of any Power of Ordination or Jurisdiction, or External Government, as they speak, but only of that Power that they call *Fori Interni*, or *Conscientiae*, the Power of Dispensing the Word and Sacraments in the particular spot assign'd to the Presbyters by the Bishops. Thus *Spalatensis* meant, and thus Calderwood understands him; and *Spalatensis* immediatly subjoyns, "That the Presbyters so have this ordinary Power as yet, notwithstanding they can't

\* Viz. Seing therefore by Divine Right the Presbyters also have their own Power, they err, that make Parish-Presbyters mere Servants to the Bishop, who notwithstanding have a peculiar and ordinary, and, as is evident, not a Delegated Power  
Lib. 2. Cap. 9.  
Num. 9.

exercise

exercise it by Humane Ecclesiastic Right, ex  
where they are put by the Bishop, whether  
ly in one place, or sent from place to place  
the whole Diocese, as the Bishop pleases. H  
ever, ( continues he ) where they are  
there they exercise a peculiar and ordinary,  
not a deputed and delegated Power; as the  
mediat Ministers of Christ. From which W  
tis most evident, that *Spalatensis* means only  
Power in *Foro Interno*, as they call it, of dispensing  
the Word and Sacraments, and nothing at all  
the Power of Ordination and the External Gover  
ment of the Diocese. *Calderwood* ( l. c. ) in  
this place of *Spalatensis* observes further, that  
he seem to condemn other Hierarchies, to  
make the Presbyters only meer Servants to the  
shops, yet he really joyns with them: Like so  
Papists, who, altho' in words they call the Bish  
Absolute Princes, and the immediat Servants  
Christ, yet really make them nothing but meer ser  
vants to the Pope. So far was *Calderwood* from  
believing, or so much as once imagining, that *Spa  
latensis* design'dly allow'd ev'n the least Share of  
Power of Ordination or Jurisdiction to Presbyters  
I say, design'dly allow'd; for otherwise *de Domini*  
has abundance of Positions and Assertions, from  
which ev'n the Equality, or Identity of Bishops and  
Presbyters, may be justly inferri'd; and according  
ly *Calderwood* sometimes uses them to this or the  
like purpose: But J. S. cann't be ignorant, that this  
can be of no Advantage to him at all.

And now I turn to the place, whether I am re  
ferr'd for further Satisfaction, and affirm, that there  
are in that Chapter Principles laid down, from

ch it may, by the justest Rules of Logick, be err'd, not only, that the Bishop has not the SOLE WER, but moreover, that a Bishop and a Pres-  
er are intirely one and the same : But, withal I  
m, that in all that Chapter, there is not the least  
ground to believe, that *Spalatensis* design'dly  
e any part or Share of the Power of Ordination  
urisdiction to Presbyters, or that he allow'd  
the SOLE POWER of both to Bishops. And,  
ly, I affirm, that he, in this very same Chapter,  
tively and plainly enough allows all Power of  
ordination and Jurisdiction to Bishops Alone.  
ake his Words: "I affirm, that the true Fulness  
Power ( as it includes both the Power of Or-  
er, and the Power of Jurisdiction, as I have e-  
blish'd and explain'd them ) is in all Bishops,  
d in them ALONE, because they ALONE,  
d all of them succeed the Apostles *in solidum*,  
the Whole Ordinary Apostolic Power ; And  
cause the Presbyters have no Power of Juris-  
ction, they may therefore be said some way to  
ve with the Bishops, not a Fulness of Power,  
notwithstanding that they also have their pe-  
uliar Presbyterial Power from GOD, not from  
an, by virtue of their Order. If you except  
the External *Regimen* and Government, and Or-  
nation of Ministers, the Presbyters, by virtue  
their Order, can do whatever the Bishops can,  
n in Benedictions and Consecrations of Things  
d Persons, and this indeed by Divine Right,  
d by virtue of their Order. Nevertheless by  
the Ecclesiastic Law, some things are reserved un-  
the Bishops, and prohibited the Presbyters (p.).

) *De Rep. Eccles. Lib. 5. Cap. 3. Num. 10.* Dico. Plenitudo  
veram Potestatis (prout includit & Potestatem Ordinis, &  
statem Jurisdictionis, a me positas & explicatas) esse in  
Bishop & omnibus Episcopis, &c.

Needs SOLE POWER be more plainly and more fully express'd? And (q), "Now as to what concerns the Government of the Church, and the Imposition of Hands, both for Confirmation of the Baptized, and Conferring the Holy Ghost, and also for the Ordination of Ministers, *Damasus* observed, and *Holy Church* acknowledges and professes, that this, by Divine Right, and Christ's Institution, belongs to the Apostles ALONE, and by consequence to the Bishops ALONE, who are the plenary, or intire Successors of the Apostles. With such Demonstrative Passages I could fill some Sheets (r).

§. LII. Nor is *Taylor*, the second of *J. S.*'s Select Quaternion, less surprisingly adduced: Dr. *Taylor*, (saith he) (s) is as little for making the Power of either Ordination or Jurisdiction incommutable, as any other Prelatist. For tho' his Scheme does indeed lodge the SOLE POWER Originally in the Bishop; (his Hypothesis being that Bishops, only, and Deacons are of Divine Institution, and that Presbyters were afterwards Ordain'd, and assum'd in partem solicitudinis, into a share of the trouble, by the Bishops, when Christians turned numerous); Now, need we, can we have a more clear and express Acknowledgement that this which we have from *J. S.*'s own Mouth, that in *Taylor*'s mind, Presbyters can by Divine Right have no Power at all, themselves being only o

(q) *Lib. 2. Cap. 3. N. 18.* Quod tamen spectat & ad Regim Eclesiaz, & ad Manus Impositiones, tum pro Baptizatorum Confirmatione, Spiritusque Sancti Traditione, tum pro Ministeriorum Ordinatione, ipso Divino Jure, & Christi Institutio ad SOLOS Apostolos, & consequenter ad SOLOS Episcopos postolorum plenos Successores spectare, & *Damasus* observavit Ecclesia Sancta plene agnovit & facto ipso est professus. (r) *S.* amongst other places. *Lib. 2. Cap. 1. Num. 8, and Cap. 2. Num. 3, and 4. Cap. 3. Num. 9.* (s) *S. 80.*

Humane Institution, and so that Bishops, by Divine Right, have the SOLE POWER ; the very Crime wherewith we charge J. S. and his Brethren, and which he so laboriously endeavours to wipe off. Yet (continues J. S.) be no where pleads, that this SOLE POWER should continue to be always exercised by the Bishops. On the contrary, these are his very words, in his Episcopacy Asserted, that Bishops are not tyed to exercise Jurisdiction solely in their own Persons. Is not this the very Guilt whereof we accuse them? A most fastuous and proud Insinuation, that the Bishops have the WHOLE and the SOLE POWER, and can, like Absolute Monarchs, commit it, or rather the Execution of it to their Underlings, the Presbyters, in greater or lesser Measures, according to their uncontrollable Arbitriment. " In short (continues J. S.) he founds the Order of Presbyters in the Seventy Two Disciples, and tells us, that these Seventy Two the Apostles did admit *in partem solicitudinis*, and by new Ordination or Delegation Apostolical, did give them Power of Administring Sacraments, of Absolving Sinners, of Governing the Church in Conjunction with, and Subordination to the Apostles, of which they had a capacity by Christ's Calling them, at first, *in fortem Ministerii*; but the exercise and actuating of this Capacity, they had from the Apostles: So that, not by Divine Ordination, or immediat Commission from Christ, but by derivation from the Apostles (and therefore in Minority and Subordination to them) the Presbyter did exercise Acts of Order and Jurisdiction, in the Absence of the Apostles, or Bishops, or in conjunction Conciliary, and by way of Advice, (but nothing of Decisiye Power is here given

given them, and so the Bishops SOLE POWER is still preserved) “ before the Consecration of a Bishop to a particular Church, and all this he doubts not was done by the direction of the Holy Ghost. By the Direction of the Holy Ghost ! And yet your Presbyters are not of Divine Institution? When will ye learn either to speak Truth or Sense? “ It were easie to cite much more to this Purpose from that Book, and his other Writings. But that which I have adduced is enough ; For it makes it as clear as Light, that he pleaded not for the Incommunicability of the Power of either Ordination or Jurisdiction (And therefore no less clear that both he and you are really as much for SOLE POWER, as ye pretend to be against it); “ That he ask’d no more, than that Presbyters should exercise those Powers in Conjunction with, and Subordination to their *Bishop*. With your Conjunction and Subordination ye may deceive such as know you not. But before I leave Dr. *Taylor*, take yet a few Passages as they ly in that same Book, *Episcopacy Asserted* : “ We have clear Evidence (*saith he*) of the Divine Institution of the perpetual Order of Apostleship, mary for the Presbyterate I have not so much either Reason or Confidence for it, as now it is in the Church, but for the Apostolate, it is beyond exception. “ And to this Bishops do succeed (i). “ The Bishop (in Hierome’s time) Governed the Church Alone (ii). “ The Apostles were Superiour to all the Presbyters in *Jerusalem*, and also had Power Alone to Govern the Church. I say they had Power to Govern Alone, for they had the Government of the Church Alone before they ordain’d the first

Presbyters, That is, before there were any of Capacity to joyn with them, they must do it themselves, and then also they must retain the same Power, for they could not loose it by giving Orders. Now if they had a Power of SOLE Jurisdiction, then the Presbyters being in some publick A&s in Conjunction with the Apostles, cannot challenge a Right of Governing AS AFFIXED TO THEIR ORDER, they only assisting in Subordination, and by Dependency (x).

Because it is certain, and prov'd, and confess'd, that the Apostles had Power to Govern the Church Alone, this their taking meer Presbyters into some part of the Government, was a voluntary A&t. —

If the Apostles might Rule the Church Alone, then that the Presbyters were taken into the Number was a voluntary A&t of the Apostles, and although fitting to be retain'd where the same Reasons do remain, and Circumstances concur, yet not necessary because not AFFIXED TO THEIR ORDER; not *Dominica Dispositionis Veritate*, and not Laudable when those Reasons cease, and there is an Emergency of contrary Causes (y). "That no Jurisdiction was in the *Epheſine* Presbyters, except a Delegate, and Subordinate, appears beyond all Exception, by Saint Paul's first Epistle to *Timothy*, establishing the person of *Timothy* Power of Coercitive Jurisdiction over Presbyters, and Ordination in him alone, without the Conjunction of any in Commission with him, for ought appears either there or elsewhere (z). "The Apostles (who, according to the Hierarchics, are, in respect of Power and Authority, altogether one and the same with

(x) Pag. 109. (y) Pag. 119. (z) Pag. 116.

the Bishops) “ kept the Jurisdiction in their Hands where they had founded a Church, and placed no Bishop. For in this Case of the *Corinthian* Incest the Apostle did make himself the SOLE Judge (a). “ Presbyters had no Jurisdiction in Causes Criminal, and pertaining to the publick Regiment of the Church, by vertue of their Order, or without particular Substitution, and Delegation. For there is not in all Scripture any Commission given by Christ to meer Presbyters, no Divine Institution of any Power of Regiment in the Presberty ; no Constitution Apostolical, that meer Presbyters should either alone, or in Conjunction with the Bishop, Govern the Church, &c. (b).

S. LIII. J. S. comes next (c) to Dr. Hammond, the Third of his Four : And of him he says, *He doubts not to call the Order of Presbyters of Apostolical Institution* ; and tells us, that, according to Hammond, that which the Prelatists pretend to, and plead for, is, a Subordination of Officers and Governours. Now let G. R. (subjoins J.S.) when he has leisure, tell us, how there can be a Subordination of Governours, where the SOLE POWER of Government is Incommunicably lodg'd in One Person. As if G. R. or any Man else, save only J. S. and his Brethren were bound to loose the Knots, and reconcile the Contradictions in which the Hierarchies involve themselves : Or, as if, in the Judgment of Presbyterians, no Prelatist had ever affirmed or insinuated the SOLE POWER to be so in the Bishop, as that he could Communicate no part of it to another. And, *This great Doctor* (saith J. S.) *still states the Grand Controversie, not upon the Solitude of Power, as G. R. would have it, but (as indeed it ought to be stated) upon Parity and Imparity.* Their

(a) Page 117. (b) Page 119. (c) S. 81. & seq.

usual Equivocation, under which they shroud themselves. And now I come palpably to detect J. S.'s dealing, and that from these very Representations and Citations only of *Hammond*, which he himself has given us. Dr. *Hammond's Hypothesis* ( faith he ) is indeed so far the same with *Taylor's*, that he asserts *Bishops only and Deacons* to be of prime Institution. And He ( *Hammond* ) cannot find clear evidence that such Officers as we now call *Presbyters*, were ordained in the Times of the Apostles, unless it was the Apostle St. John. Nor is *Hammond* dogmatical that ev'n *John* the longest liver of the Apostles did ever Institute or Ordain any *Presbyters*.

How then, say you, can he call the Order of *Apostolic Institution* ? Because forsooth " The Power given by the Apostles to the first *Bishops*, being a plenary Power, so far, that they might Communicate to others what was committed to them, either in whole or in part ; and those *Bishops*, accordingly, in the force thereof Constituting *Presbyters in partem Officii*, the Authority, still, by which they were Instituted will be Apostolical. Where all Scripture Warrant, and, by consequence, all that can be called Divine or Apostolical Institution is really deny'd to *Presbyters*, and, accordingly, the WHOLE and SOLE POWER is given to the *Bishops*, and therewith the Liberty of Committing, Delegating, or Communicating such parts of it to others, as they think fit, which is so far from diminishing their SOLE POWER, that, on the contrary, it strongly confirms it, and puts them in full possession of it : If they cut or carve it, or Communicate any part of it, is intirely in their own Absolute and Uncontrollable Arbitriment.

I shall

I shall yet give one other place out of Dr. H. a place, to my Amazement, ev'n cited by J. S. himself, as being a strong proof, that Dr. H. was an Enemy to SOLE POWER. The sense of it, as near as I can Translate it, is: "What if we freely yield that the Bishops were made the Successors of the Apostles, and compleat Heirs of all the ordinary Power, which they received from CHRIST, CHRIST from the Father, that they (the Bishops) Communicated this Power to others in whole or in part as they thought fit; and so the multitude of the Faithful growing very great, at length every where many things were conceded to the secondary or partaking Presbyters by the Bishops, which they in their proper Persons were not able to perform, having reserved peculiarly to themselves a few things only, whereby the Dignity of their Original Supereminency, and the Height of their Peerless Power might be preserved safe and whole. And indeed that the matter is really so, the most ancient Histories persuade us; for they affirm that during the Infancy of Christianity, all Power of Baptizing, Dispensing the LORD's Supper, and Celebrating of Marriage, of Receiving Alms and Dispensing them, and, finally, of doing every thing that belongs to Church Affairs, was in the Bishops, which things were, in succeeding Times, with their own Diminutions and Limitations, credited to the Presbyters, yea ev'n to the Deacons and Subdeacons; yet notwithstanding we will not grant, that ever our Hierarchies judg'd or dream'd that such Law was made by the Holy Ghost, as made it unlawful for Presbyters to do *ex sententia Episcopi*, at the command

of their Bishop, these things which the Bishops had advisedly appointed to commit to them: Many things indeed there are which the Bishops, by an universal Consent, had decreed should be left to the Presbyters, and a few things which they reserv'd to themselves. Let the Presbyters therefore freely enjoy the things the Bishops have granted them, on condition they meddle not with the things they have not granted. Hitherto Dr. *Hammond* : From which his Discourse 'tis undenyable, That, according to him, the *Bishops ALONE* were Heirs of *All the Power* the *Apostles* left behind them, the *Power of Dispensing* of the Word and Sacraments, no less than that of *Ordination* and *Jurisdiction*; That they had full Liberty to cut, carve, break and divide this Power among whomsoever they pleased, which is a most venomous principle of the *Romanists*, and so the *Bishops SOLE POWER* is so far from being, ev'n in a hair, diminish'd or limited, that, as is said, it is thereby confirm'd and riveted; That *Deacons*, *Subdeacons*, have no less Power annex'd unto their Order, by *Divine Right*, than have *Presbyters*, whom yet, *Subdeacons* at least, all Men, without exception, will acknowledge to have no Power at all of *Ordination* or *Government*; That the *Bishops*, when they vouchsafe to let out any part of this Power, or rather indeed the Execution of it, to *Presbyters*, or, equally with them, to *Deacons*, *Subdeacons*, or other such Orders as they are pleased to create, have yet really the power *SOLELY* in their own hands, these their *Underlings* being indispensably obliged,

ged, in its Execution, to A& only *ex eorum sententia*, according to their Commandment and Will ; And, finally, that *J. S.* and such of his Brethren, who pretend that they give not SOLE POWER to Bishops, they mean only, that GOD never prohibited Bishops to commit the Execution of their plenary Apostolic Power to all or some of the Presbyters, and, equally with them, to others also, as they, in their absolute pleasure thought meet, or according as their ease required, having in the mean while the Full and SOLE POWER to Encourage and Reward, Correct and Chastise, Exalt, Depress or Degrade these their Servants as they judged them to merit at their hands. This I aver to be the true, the sound, the only Sense of the long period *J. S.* gave us out of Dr. *Hammond*, whereby to prove that *Hammond* is an Enemy to SOLE POWER, and that, according to Dr. *H.* all the Prelatists seek is a meer *Imparity*, or, at most, a *Reciprocal Negative Voice* and *Vote*, which yet is due to Presbyters by Divine Right, no less than to Bishops. Now had not *J. S.* given us out of *Hammond* this large period I have Translated, and these other two Abstracts [*His Hypothesis*, &c. and, *He cannot find clear Evidence*, &c.], then indeed, to any that is acquainted with *Hammond's* Writings, *J. S.*'s gross Ignorance, or else, which, I acknowledge, is worse, his Dissimulation would have been most manifest : But while he gives us these three Compends, whereby to prove, that *Hammond* was an Enemy to SOLE POWER, for a simple *Imparity*, &c. he makes it more than probable, that he is seiz'd with a Judicial Infatuation :

ation: For, in so doing he becomes the Trumpeter of his own Condemnation, and at the same time proclaims himself past all feeling, and, for ought that Men can do, all sense of either Sin or Shame.

§. LIV. He is now come to the fourth and last of his Authors (d), *An incomparable Author, whose Writings are admirable, such an Author as he had rather contradict a hundred than him;* But blessed be GOD, there is no need for it. 'Tis ev'n Dodwell himself. He, if we believe J. S. has said enough against SOLE POWER, to name no others of his Books, in his *Letters to Mr. Baxter*; I shall therefore transcribe some of the very places J. S. brings from these Letters. *That the Bishops ( faith he (e) ) did more Consult their Presbyteries, I could for my own part heartily wish.* A clear Intimation that their Presbyters have not so much as ev'n the Liberty of giving Consultation or Advice. And (f) "If you would consider further how untrue it is, that the Dispensation of Discipline, even as it is practised, is managed by the Bishop Alone, who has his inferiour Officers for preparing things for his Cognizance, besides the Direction of learned Lawyers for his Assistance in point of Counsel, ( which is the main Reason that may be pretended, for proving the Government of many better than that which is Monarchical;) and for Counsel in this kind the Clergy themselves are not Qualified as Clergy-men, but as Lawyers, but would have much more of this Assistance; according to my Book, where I

(d) §. 88. (e) Pag. 109. (f) pag. 137.

have professed my self desirous that the Bishops would more Communicate the great Affairs of Government with their Clergy, which I confess I think more agreeable to the Primitive Form. If, I say, you had considered these things, you would find Discipline much more practicable under a Diocesan, than a Secular Monarchy. Where he plainly grants that the Presbyters have no Decisive Power at all, that any Liberty of Consulting the Bishop gives them, they get it not as Presbyters, but as being skill'd in Secular Laws, and finally, that the Bishop is an Absolute Monarch in the Diocese : All this, I say, he grants and defends. (g) " If you mean such Government as you count true, in respect of their (*the Presbyters*) Parishioners, this you know is not deny'd them ; they have a Power of Executing their Ordinaries Commands among them, and to discharge their own Office, tho' with dependance on the Bishop, which is as much as is consistent with an Ecclesiastical Monarchick Government, and is an assistance sufficient to enable an Ecclesiastical as well as a Secular Monarch to preserve Discipline. This, and much more of the same kind, is brought by J. S. out of these Letters to prove that M. D. was an Adversary to SOL POWER. Judge therefore if he be not possess'd with a Spirit of slumbering.

Take yet another place of the same Book of M. D. not indeed cited by J. S. tho', all things being consider'd, 'tis strange to think how he misl'd it. It is, *Lett. 2, S. 60. p. 310.* " You sa-

(g) Pag. 326.

that none of these but the 46 Presbyters had any power in the Discipline. If you mean a Decretory Power in the sense I have explain'd it, then I think I have proved that the 45 Presbyters themselves had it not, but the Bishop (*Cornelius B. of Rome*) ALONE. But you can thence no more conclude the paucity of Believers in one of the Diocesses of those times, than in any one of ours now, when it is plain that the Bishop himself has Monopolized it, as your self complain. But if you mean an Executive, or ev'n a Consultory Power of giving Consent or Advice in Affairs of Discipline, to be Decreed by the Bishop; that was so far from being confined to the Presbyters, as that it was Communicated to the Deacons, nay to the common People themselves. Thus he, speaking of the Bishops of *Cyprian's* time; and, if we believe them, the Hierarchic Bishops ought to have no les Power than these did Exerce (b). And in his 7th *Dissertation* (i), he earnestly abours to establish the Bishops SOLE POWER: Where, speaking of *Cyprian*, he saith: "Altho' he determined to do nothing in either Church Government, or Administration of the Sacra- ments, without the Advice of the Presbytery, yet when need was, he sustain'd for good and valid the things which himself had done, without ever asking their Counsel: Which is evi- dent from these Ordinations he perform'd in his Retirement, from whence 'tis manifest that he acknowledged that the Power of doing

(b) See also, amongst other places, *Lett. 2. §. 17. 18.*  
ages 158, 160. (i) *Num. 13. 14. 15.*

'otherwise, to wit, than he used to do when  
'he consulted his Presbyters, was in himself  
'ALONE: Now as to what belongs to the  
'Sacrament, and Excommunication, he was  
'altogether without a Rival. He ALONE  
'Decreed concerning the Excommunication of  
'these Presbyters, who without consulting of  
'him had given peace to the Lapsed. He also  
'ALONE Decreed concerning the Excommuni-  
'cation of *Felicissimus*, with his five Partisans,  
'who were also Presbyters. Wherefore ev'n he  
'himself ALONE had Power ev'n over the  
'Presbyters themselves. All this, if we believe  
M. D. *Cyprian* did, and yet never transgress'd  
the bounds of his lawful Power and Authority.  
And if here, or any where else, all he pleads for  
be a *Negative Voice*, let J. S. see to it; my only  
province being to make appear, that he is suffi-  
ciently clear for SOLE POWER; and therefore  
that if J. S. were really against it, he should need  
to contradict him: But as matters are, I confess  
he needs not; since he is as much for it as either  
Mr. *Dodwell* or any Man else is, or can be.

§. LV. And now I well know, that as all  
my Judicious and Candid Readers will yield, that  
it had been a sufficient Justification of our Charge  
to have adduc'd other competent Prelatic Au-  
thors, such Authors as on that account were  
never Challeng'd or Chastis'd by their Brethren  
so now, when they clearly see that it is so  
indisputably made out from these Authors, ye  
many times from these very same Testimonies  
and Passages J. S. brought to null and dissipate  
it; they shall admire the Power of Truth, and

on the other hand, stand amaz'd at the power of Prejudice that could bear a Man through in so desperate an Undertaking.

Were I acquainted with all the Hierarchic Authors, tho' I could bring none of greater Credit than these I have adduc'd, yet, doubtless, besides them, I should be able to produce a whole Legion: At present, there occurs only a *Quaternio*, Dr. *Heylyn* (k), Dr. *Fell* (l), Dr. *Scot* (m), and Mr. *Hill* (n), all plainly for SOLE POWER, and may be consulted by Men of leisure; to whom I think I may add a fifth, the Author of *Imparity among Pastors* (o).

§. LVI. His remanent Argument, to prove, that the Bishops neither exerce nor claim a SOLE POWER, but only a RECIPROCAL NEGATIVE, is taken from the Constitution of his *English Church* (p). But were this Argument as solid as he pretends, all he could reap thereby, would be only a palpable Demonstration, that the Prelatists despise and trample these very Laws which they themselves pretend most highly to venerate and keep inviolable. But is the Argument solid? Hear it: *As to Ordination* (faith he) *besides what we may learn from divers* *of the most learned of the Church of England, such as* *Hooker, Hall, Hammond, &c.* (But all these have been discuss'd in their proper place)

(k) *Hist. of Episcopacy*, Pages 28, 83, 87, 122, 151, 172, 173, 176, 177, 178, 179, 181, 202, 210. and Part. 2. pag. 25, 33, 364, 367. (l) *Annot. ad. 3. Epist. Cypr.* *et alibi.* (m) *Christian Life*, Vol. 2. pag. 433, &c: (n) *De Presbyteratu* *Dissert. 4.* (o) Pages 3, 4. (p) *S-* 100, &c.

What can be plainer than the very Rubrick in her Form of Ordering of Priests, which requires, That the Bishop, with the Priests present, shall lay their bands severally on the head of every one that receiveth Orders, viz. the Orders of a Priest or Presbyter; & in the Ordering of a Deacon, the Bishop alone imposeth. And by the 31st Canon, made Anno 1603. it is expressly required, that Ordinations be performed by the Bishop, with the Assistance of four Presbyters, at fewest: And by Canon 35th. that the Bishop shall diligently try him who is to be Ordained, in the presence of these Ministers who are to assist him in the Imposition of bands. — — — As for Jurisdiction; how easie were it to shew, how many ways Presbyters have an Interest in it? But I shall only name two at present: By the Canons of both Churches (England and Ireland), the Bishop to the Deposition of a Minister, must have the Assistance of three Presbyters at least. But his Rubrick and Canon are so far from proving what he pleads for, viz. That his Church of England allows a Reciprocal Negative to all Presbyters as well as to the Bishop, that they are really so many clear Confessions of the quite contrary, and plainly inform us, that there is not so much as ev'n a Conveening of the whole Presbytery i. e. all the Presbyters in the Bishoprick, required or practised, and consequently, that their Votes are never once ask'd. And how then can there be a Reciprocal Negative between the Bishop and his Presbyterie, or all his Presbyters? Why are all of them excluded save three or four, whom he pleases to call Assistants, or rather Onlookers, whiles he Examines, Ordains, or Deposes any of these his Creatures?

Creatures, who really, as is ev'n proclaim'd by these very *Canons*, stand or fall by the Bishop's Sole Breath? What if the rest of the Presbyters be, and that on sufficient grounds, dissatisfied with either *Ordination* or *Deposition*? Have they any Power to impede either the one or the other? Can he then say, that they have a *Negative Vote*? He pretends also that they have a *Share in Jurisdiction* in the *Convocation*: "All things ( saith he ) relating to Discipline, Doctrine, and Worship, are to pass by both Houses of Convocation; and the Lower House consists wholly of Presbyters, who represent the whole Presbytery of the Nation, either appearing by their own Right, as many do; or, as being chosen by the rest; — — — The Bishops have no Power to oblige the Presbyters to any Rules or Canons, but by their own Consent. The same Shift is us'd by *Dodwell* and others: To which I answer, *First*, *This Convocation only meets* ( as *G. M.* ( q ) relates ) *now and then*, and that in time of *Parliament*: And so never except in time of *Parliament*. *2dly*, As may be collected from the same *G. M.* whether the *Parliament* be sitting or not, it is all one; this *Convocation* can never meet, except the King, by Advice of his *Privy Council*, call it. *3dly*, As is also clear from this Author, none may come, but just such a number, as are, by the *Arch-bishop of Canterbury*, in that Province, and his *Dean Provincial*, the *Bishop of London*, allowed, *viz.* two out of every *Diocese*. *4thly*, They have near three times as many *Sinecures* provided, to

(1) In his *New State of England*, Part. 3. Chap. 9.

the end, that no Liberty may be left to these that have the particular Cures of Paroches (r). "The Lower House consists of all the Deans, Arch Deacons, one Proctor for every Chapter, and two Proctors for all the Clergy of the Diocese. Which make in all 166 Persons, viz. 22 Deans, 24 Prebendaries, 54 Arch-Deacons, and 44 Clerks representing the Diocesan Clergy. Now few, save these 44 Clerks, have any immediat or constant Charge of Souls, but are only Sinecures, Benefic'd Men, who owe their standing to either the Prelates, or such as will be loath to disoblige them. 5thly, (s) Their very Prolocutor, or Moderator, must be presented to the Upper House, which consists wholly of Bishops; and consequently, if he please them not, then he is cast, and another chosen, and he again rejected, if the Bishops like him not, and so on, until they please the Choice. 6thly, (t) The Matters debated are only such as the King by Commission does expressly allow. 7thly, They must be first proposed in the Upper, and then communicated to the Lower House. 8thly, Who knows not that the Bishop, seeing all the Clerks or Curates of the Diocese are the meer Executers of his Commands, came in by his Collation, and must go out, when he, having called other such three or four Slaves to be Witnesses to the Action, deposes them, can easily procure, that such two be sent, as shall only say the Lesson he teaches them, say all that he enjoyns, and nothing but what he enjoyns.

§. LVII. Blondel (u) indeed, as J. S. acknowledges (x) allows, *That no English Bishop arrogat*

(r) Ibid. (s) Ibid. (t) Ibid. (u) *Apolog. pro S. Hieron.* Pag. 162. 163. (x) §. 101.

ed to himself alone the Power of Ordination ; and says, That neither the Confession of the English Church, nor her Apology, nor her Catechism, nor her Liturgy, nor her Form of Ordinations, requires from any Man, any manner of way, that he should believe, that Bishops have the Sole Power of Ordinations, or any other Ecclesiastical Functions. But 'tis as true, that, in Blondel's Mind, not only these Authors, but the whole Church of England, judg'd, with Jerome, that Episcopacy was not of Divine Right, that she gave no Negative Vote, scarce any Power at all to Bishops over Presbyters. And if Blondel speak Truth herein, J. S's Cause is utterly lost : Nor can he be justly accused of Falshood ; it being certain, that the first Reformers, and chief Leaders of that Church, from whose Writings Blondel made this Judgment, never believ'd the Divine Right of Episcopacy. The Words of the Rubrick, cited both by Blondel and J. S.

\* are really ambiguous ; and Blondel ingenuously took them in the best Sense, and judg'd, that ordinarily, at the Ordination of any Pastor, the whole Presbytery, i. e. all the Pastors within the Bishoprick were present, and imposed Hands with the Bishop. Blondel, as he eyed mainly the Popish Hierarchies, scarce believing, that any Protestants were for the Divine Right of Episcopacy, so wanting perhaps the English Language, was not sufficiently aware of the Huge Declension the Topping Faction, that arrogated the Name of the Church of England, had made from the Steps of her first Reformers and Leaders.

\* *That the Bishop, with the Priests present, shall lay their Hands severally on the head of every one that receiveth Orders.*

ers. (I say, not sufficiently aware; for otherwise he cites *Downname* as being a SOLE POWER Man, and 'tis not likely, that he thought *Downname* the only SOLE POWER Man in *England*), and so charitably judg'd, that the Church of *England*, for the most part, gave her Bishops, for Order's sake, only a proftasie, with some Dignity, but little or no Power, over other Pastors, and that she founded this only on Humane Constitution. Which, by the way, makes pretty plain, what seems very odd to many, how some Transmarine Presbyterians can blame the *English* Presbyterians for disowning the Bishops, and ev'n seem to allow of the Office it self; to wit, they have drunk in the same Notion with *Blondel*.

§. LVIII. And now at length let me tell J. S. that all this while he has been only compleatting a Demonstration of either his own Dissimulation or Ignorance of the chief and grand Principles of the Hierarchies, *viz.* That as the Apostles had committed to them all the Power Christ received from his Father, all Power of Feeding and Governing the Church; so was all this Power *in solidum*, by the Apostles, transmitted and left to the Bishops Alone: So that every Bishop, within his own District or Diocese, were it ev'n as large as *Crete* it self, containing a Hundred Cities, is, in respect of Power and Authority, properly an Apostle, who takes in a number of Folks called Presbyters into some part of his Burthen, but into no part of his Power and Authority, save such Shreads of it, or rather of the Execution of it, as this Ecclesiastick Monarch,

out of Sole Kindness, is pleased to let drop to them. These he places up and down the Diocels, fixedly or unfixedly, as he sees meet, to execute such Commands as he is pleased to lay upon them, and to be accountable to him only for the performance of the Task he chalk'd out for them, he himself remaining the Sole Pastor, with All, with Full, with SOLE POWER of Ordination and Jurisdiction ; these his Hired Labourers having nothing of it at all, no Concern or Power *in Foro Externo* : And if they have any *in Foro Interno*, or of Dispensing the Word and Sacraments, otherwise than as the Bishop's Delegates, is a Doubt among the Hierarchics. Some of 'em indeed say, or seem to say, that Presbyters Dispense the Word and Sacraments, not as the Bishops Substitutes, but as Christ's more immediate Servants : But these Hierarchics are not ingenuous enough, and what they give with the one Hand, they use to take back with the other; and the greater and more genuine part of the Hierarchics make the Presbyters, ev'n in Dispensing the Word and Sacraments, nothing else but Servants and Delegates to the Bishop, maintaining, that they cann't once Dispense the Holy Supper, or Baptize one Infant, without the Bishop's particular Licence : If he allow them to do otherwise, and so free himself and them both of a deal of Trouble, they are the more obliged to him.

That this is the grand Principle of all the true Hierarchics or Prelatists, is by the preceeding Discourse made manifest : But that this Principle is altogether *Romish*, is, to all the ingenuous, that are acquainted with the Writings of that Party,

unde-

undeniable (y): For they make the Bish<sup>ps</sup>, as distinct from Preaching Presbyters, the Sole Successors of the Apostles, the Sole Judges, and Ecclesiastical Princes.

§. LIX. But yet these Absolute Ecclesiastical Princes are nothing but Ecclesiastical Asses, and Slaves to their Visible Head the Pope; so their Fellows, the Ecclesiastical Monarchs, as *Hammond*, *Dodwell*, and such Parasites term them have, in stead of the Pope, another Visible Head, the King, who indeed is not only Supreme, but really Sole Judge in all Ecclesiastical Causes, in whom Alone they lodge all Church-Power, Rule, and Government, allowing, that he may Chop, Change, or Model it, according to his Absolute Arbitriment; as we have already heard, to name no others, *Downane* insinuating, and *Sudive* and *Whitgiffe* more expressly affirming. And the same *Whitgiffe* (z) tells us, *That the Church-Government is committed to the Magistrates*. And (a) *The Arch bish<sup>ps</sup> (saith he) acknowledge themselves to be Subjects to their Prince*. And all reason they should, 'tis certain that if they could do otherwise, we should not hear of that Acknowledgment. But hear what follows; *And to have that Authority and Jurisdiction from her (the Queen) which they practise over and above that that other Bish<sup>ps</sup> do*. And (b) *We give to the Civil Magistrate Authority in Ecclesiastical Causes; and we acknowledge all Jurisdiction, that any Court in England hath, or*

(y) *Vide* *his Bellarm. de Rom. Pontif. Lib. 1. Cap. 9. Lib. 4. Cap. 15. de Concil. Lib. 1. Cap. 15. de Cler. Cap. 13. de Sacra Confir. Lib. 2. Cap. 12.* (z) *Pag. 236.* (a) *Pag. 309.*  
(b) *Pag. 680.*

doth exercise, be it Civil or Ecclesiastical, to be executed in her Majesties Name, and Right, and to come from her as Supreme Governour.

And in the first Scottish Parliament of Charles II. Seß. 2. Act 1. It is asserted, that "The Ordering and Disposing of the External Government and Policy of the Church doth properly belong unto his Majesty, as an Inherent Right of the Crown, by vertue of his Royal Prerogative and Supremacy in Causes Ecclesiastical. And (c) 'tis declared, that " Whatever shall be determined by his Majesty, by Advice of the Arch-bishops and Bishops, and such of the Clergy as shall be nominated by his Majesty, in the External Government and Policy of the Church ( the same consisting with the standing Laws of the Kingdom ) shall be valid and effectual.

Now I cannot believe, that any Man of Honesty, especially considering that the King's Sole Breath either Creats or Annihilats the Bishops, will deny or doubt, that, in this Act, the Whole SOLE POWER in Ecclesiasticks is intirely given unto the King: And accordingly their Advocate, Sir George Mackenzie, says (d), that since the Reformation, the King is come by our Law in place of the Pope. Where he most untruly insinuates, that the King had this Papal power even since the Reformation, and as untruly alledges for it K. James VI. his 1st. Parl. Act 2, where indeed there is no such thing: But had he cited the fore named Act of K. Charles II. and left out these Words [ Since the Reformation ], he had

(c) Ibid. (d) In his Institutions, Pag. 33.

spoken

spoken Truth, and sufficiently vouch'd what he said. In the mean while, to do them all Justice, I nothing doubt, but that, with all their heart, they wish this SOLE POWER wrung out of the King's Hands into their own, and moreover, no less ardently desire to be Secular Monarchs, than their Parasites labour to procure the Title of Ecclesiastick ones; but, for the most part, they are wiser, than to hope ever to stand on their own Legs; they know that none, that loves the Liberty of his Countrey or Church, loves them, that none desires them, save Illimit'd-Monarchy-Men, for Introduction and Defence of Despotic Power which, and none other, was the true End of their Creation: But, in the Judgment of Sensual and Arrogant Men, Affluence and Domination cannot be purchas'd at too dear a Rate.

§. LX. But to return directly to *J. S.* and his Books: The Seeds of all this strange Crop, that appears in his *Vindication*, were Sow'n in his *Principles of the Cyprianic Age*; for there (e), he affirm'd, that *The Cyprianic Bishops had the SOLE POWER of Ordination, and that of whatsoe'er Clergy-Men within their Districts.* And that all this was their Right, he never calls in Question, and yet, to the *Scottish* and *English* Prelates, whom he makes the Rightful Heirs of all that belonged to the *Cyprianic Bishops*, he will by no means allow it. This his Repugnancy Mr. Rule observ'd, and made the following Inference (f), " If he do not ascribe this SOLE POWER to his *Scottish Bishops*, then (ex two ore) they are not the Bishops that Christ instituted; nor these

(e) Pag. 38. (f) *Cypr. Bishop Examined*, S. 6.

of the *Cyprianic* Age, nor these for whom the Learned Men that he speaketh of, hath pleaded; neither can I guess, what kind of *Animals* he will make them; they must be a *Species* of Bishops, that never Man pleaded for but himself.

But *J. S.* in his *Vindication*, (g) alledges, that Mr. *Rule* himself has helped him out of these Streights, because he said, (h) "That Church Government was not in all its Modes and Circumstances in the Third Century, (in which *Cyprian* lived) the same with what it is now amongst *Scottish* Presbyterians: The Substance of Government may remain, and yet considerable Alterations be made in the Modes of Managing it, in the Succession of Years; much more of Ages: — — — There hath been no Age of Old, or in Later Times, in which there have not been some lesser Differences in Management, even among Churches which used the same *Species* of Church Government, for Substance: As at this Day, in *Scotland*, *Low Countries*, *Genova*, among the *Switzers*, &c. some Churches are more, and some less pure, and near to the Pattern: And yet all Governed by Presbyters Acting in Parity: And among the Prelatists, Prelatic Power is higher in one Church than in another. But if these Mr. *Rule*'s Words be applicable to *J. S.*'s purpose, then I enquire, Whether the *Cyprianic* or *Scottish* Bishops come nearer to the Pattern, and are the purer? And, whether, when the *Cyprianic* Bishops claim'd and exercis'd the **SOLE**

(g) Ch. 4. S. 111. (h) Cyp. B. S. 9.

POWER of Ordination, they had GOD's Warrant for so doing? Or, whether this was an Usurpation? If the former; How dare the *Scottish* Bishops give it away? If the latter; Why are Presbyterians so fiercely accus'd, for not agreeing in every particular with the Church of the *Cyprianic* Age? Again, he can't be ignorant, that the Power of Ordination is so far from being a *Mode* or *Circumstance*, that 'tis universally look'd on as the Special, Characteristical Note, and Essential Attribute of a Bishop, and, consequently, seeing the *Scottish* Bishops differ in this from the *Cyprianic*, they must be, as Mr. Rule well observ'd, quite another Species, and not at all the Successors to the *Cyprianic* Bishops, And so *J. S.* sticks inextricably in the Briars, without the least Relief from Mr. Rule.

¶. LXI. In the same Book, *The principles of the Cyprianic Age*, he most plainly, and frequently (i) ascribes the SOLE POWER of Jurisdiction to the *Cyprianic* Bishops; and yet again, in his *Vindication* (k), denies, that he did any such thing. *Burn my Book* (saith he) if that is in it: And yet he is not unprovided of a Sanctuary; for he add'd at least, in that *Amplitude we are now considering*. But the preceeding Discourse has demonstrated that this SOLE POWER which he denies, is a palpable Deceit, a Mock and Chimerical Fiction, that owes no less to the Brains of *J. S.* and his Tribe, than the Antichrist of the Tribe of *Dan* owes to the Papalines, or their Harbingers. But have I not said, (proceeds he) that the

(i) Pages 27, 28, 29, 32, 36, 38, 39, 40, 41, 46, 47, 59, 60, 67, 69, 74, 75, 89. (k) Ch. 4. S. 10.

shops Power is Monarchical? Yes, I own that I have said that: And what then? Has every Monarch the SOLE POWER of Jurisdiction within his Dominions? But, be it that every Monarch has it not; yet our Ecclesiastic Monarch has it, as must now be acknowledg'd by every one brooking ev'n the least remainder of either Shame or Conscience, and yet shall be further manifested from your own Words immediatly following: Had Julius Cæsar (after he turn'd Monarch of the Roman Empire) and all succeeding Emperors such SOLE POWER? Was there never another Magistrate in all that vast Empire that had any Power of Jurisdiction, no not so much as a Subordinate One? Very good then; the SOLE POWER the Prelatists disclaim is that which never was, never shall be, never can be, or exist, since it was impossible, that either the Roman, or any other Emperor could subsist, without others under them, deputed to execute their Commands; and more, during the Reign of Julius Cæsar, who was the perpetual Dictator, and even of his Successors, no Magistrate enjoy'd, of whatsoever Denomination, no not the Senate it self. Julius and his Successors were so Absolute, that, if they gave any thing of Power to the Senate, they gave rather an empty Name and Shadow, than the Thing, dealing with them as Men do, when they would please Children or Fools; which, whatever it was, they took again, when they pleased: The most Sacred Offices were wholly at their Disposal; and the greatest Officers, if they once displeased them, they, without all regard of Law, thrust out, tho' never so little of the time, by Law allow'd them in the

Office, had been elapsed. In a word, all Governors and Officers were their mere Creatures and absolute Dependants, and had no Power of Jurisdiction, but only so much, and so long as their Absolute Masters were pleas'd to give them: The Sole Will of these Princes was all the Law in force, except when the Souldiery cross'd them, and, as fell out in *Nero's* time, helped the Senate to change their Master. This is so evident, that no Man that has any Knowledge and Respect to Truth, and his own Credit, will dare to deny it. Yea *J. S.* himself owns, that it was superlatively Absolute and Despotic. *He* (Cyprian) seems to have known no Term fitter, (faith *J. S.* (l)) or more Emphatic than the Term *Licentia* for expressing the Paramount, the Peerless, the Uncontroll'd and Unconfined Power of the Roman Emperors. And you this Example suits well enough to illustrate the Power *J. S.* and his Fellows give to every Bishop within his Diocese. But I doubt, if the following be so apposite: Is not the King of Scotland a Monarch? And does his being that deprive all inferior Judges or Governors of all Power Jurisdictional? Had *Julius Cæsar* and his Successors the Sole Power no more than has the King of Scotland, who, as your self grants (m), cannot make one single Law, without the Consent of his Parliament? And yet, if the one had it, and the other had it not, you either know not what you are doing, or else you contemn all Men, and mind to cheat your Reader. But let us strike the Iron while it is hot and ductile; The Bishop was just now like *Julius Cæsar*, the one had the SOLE POWER

(l) Chap. 5. S. 40. (m) Chap. 4. S. 115.

it as much as the other, if the Bishop wants it, the Emperor shall never finger it: Immediately our Author stoops and condescends to make the Bishop only the Companion of a King, and illustrates the Power of the former by that of the latter (n) above his Parliament; and so his Lordship is only a *Temperate Monarch*, with a *Negative*, and that *Reciprocal*. And this he would frequent have us believe to be the received Sentiment himself and his Party. But this is not all his bounty; give him but any thing which can be call'd an *Imparity*, or a *Majority*, or a *Superiority of Power* (o), and neither he nor his will plead for more: But sure, all this is far below a *Negative* State; Yea (p), he brings in *Lighton* yielding, that all *Church Affairs* shall be manag'd in *Presbyteries* and *Synods* by the free *Vote* of *Presbyters*, or the majorit of 'em; and so fairly disclaiming a *Negative* State, yea really granting a *Parity* among *Pastors*. And again, he gives the following Words of the same *Lighton*: *If the Dissenting Brethren shall say, they are not against a fixed President or Bishop, but that the Question is about their Power; then we beg it may be so: Let that be all the Question betwixt us, and then we hope the Controversie will be quickly ended, for we trust we shall be found not at all desirous to usurp or seek an undue Power, but rather to abate of that Power which is reasonable and conformeven to Primitive Discopacy, than that a Schism should continue upon that Score.* Now I am mistaken, or *J. S.* would have us to believe, that *Lighton* was in earnest and candid in both these Passages, and that he himself approves of 'em: Well then, let us re-

(n) *Ibid.* (o) *S. 112.* (p) *S. 41.*

member, that all the Prelatists plead for is only so much, be it never so little, as can justly be called *Imparity, Majority, and Superiority of Power*; but ev'n of that Power *Lighton* grants to abate; that is, he'll become a compleat *Parity-Man*, or *Presbyterian*, and so ought *J. S.* to do likewise, on *Supposition* that he take these *Passages* for *wholsome Doctrine*: For the Power is so little *J. S.* has left the *Bishops*, that it is like an *Atom*, and admits of no *Physical Division*; Only *Lighton* would have the *President* fix'd, that is, a *Door* kept open by which the *Prelates* may have a *Re-entry* to their *Lodging*.

Thus, that they may the more easily delude the *World*, they, *Proteus*-like, turn themselves into a thousand *Shapes*,

*Omnia transformant se in miracula rerum.*

Tho' with not a hair better Success than that which the Poet gives to his *Monstruous Soothsayer*. In short, never was there a Set of Men more *Laborious* and *Industrious*, than are the Prelatists, to *disguise*, *hide*, and *dissemble* the *genuine Principles*, and best beloved *Doctrine*; and yet, which is an illustrious *Instance* of GOD's *Providence*, who utterly detests *Hypocrisie* and *Dissimulation*, never did *Mortals* more unmask and lay open their *Deceits*, ev'n while they use their utmost *Art* and *Cunning* to cover them. That this is *Essential* to the *Spirit* of the *Party*, and *verified* of the *Grace* of the *Hierarchies*, is more signally of *J. S.* must be own'd of all that throughly and impartially shall weigh the foregoing Discourse.

§. LXII. To verify yet this further, take a few more instances of J. S's behaviour; for he asserts (q), *That the Bishops Interest was in Cyprian's time SOLE in making Laws or Canons for the regulation of Provincial Churches, and the Church catholic.* Well then, the Cyprianic Bishop is making a good advance toward SOLE POWER; but what say you of the Bishop with relation to his own Diocese? *I say* ( continues he (r) *the Bishops Interest, by Principles of that Age, was sovereign in making Canons for the Regulation of his own Diocese.* *I say, SOVERAIGN, I do not say, SOLE, because I am unwilling to have unnecessary Controversies with G. R.* But is it not, if you may be credited, very probable that he had the SOLE POWER in his own Diocese? *Ibo* ( continues J. S.) *bad I said [ SOLE ] I might have had very plausible Arguments ( more plausible I dare confidently aver, than G. R. can have for most of these things be has so confidently affirmed in his Book ) for saying so.* Very good then; may not your Bishops, their Successors, claim and exercise that which in greatest likelihood was the privilege of your Forefathers? J. S. goes on to urge divers Motives to persuade us, ( if we may judge of any Man by the tendency of his Discourse ) that the Cyprianic Bishops had the WHOLE and SOLE POWER within their own Diocese: And, amongst others, these his words are Remarkable. “There are many very plain Assertions in the Cyprianic Monuments, which would seem so clearly to import the Bishops Absolute Power of giving Laws to his own

(q) *Vindic.* Chap. 7. §. 2. (r) *Ibid.* §. 3.

Dioceſs, as perhaps it may trouble G. R. or  
 any of his Party, ſolidly to avoid their tendenc  
 that way (s). Again he Asserts, that Cypri  
 alone gave Laws to his Presbyters and Deacons,  
 ſometimes in matters of leſſer Conſequence, and ſome  
 times of greater (t). And (u), G. R. when  
 leisure, may try how this Argument may be binded  
 from concluding, that by the Principles of the  
 Cyprianic Age, the Bishop, even by himſelf, might  
 have given Laws to all the Clergy, Presbyters a  
 well as others. And (x), “From theſe Conſide  
 rations, I have briefly repreſented (and many  
 more might have been added) it is maniſt  
 that a Bishop, in St. Cyprian’s time, could by  
 himſelf, by his own ſingular Authority, in  
 many caſes, give Laws to all within his Dioceſs,  
 Presbyters as well as others. And (y), “It waſ  
 not always, but on ſuch and ſuch occaſions, and  
 in ſuch and ſuch Circumſtances, that the  
 Bishop interpoſed with his Abſolute and Singu  
 lar Authority: Ordinarily, and for the moſt  
 part, he brought Matters to the Confefſus, to  
 the Presbytery, and did not proceed without  
 the Advice of his Clergy, eſpecially his Pre  
 byters, who alone had the Honour, to ſit with  
 him: And, no doubt, Bishops, in this, did  
 Act very prudently. No doubt, the truth of  
 ſuch Aphorisms as theſe (Pro. 11. 14. cb. 15. ii.  
 Cb. 20. 18.) is indisputable: And the ſtate of  
 Affairs, and the Circumſtances Bishops were  
 then in, made it obviouſly prudent for them to  
 do as few things as they could, without Com  
 mon Conſent. And having laboured ſom

(s) ſ. 4. (t) ſ. 5. (u) ſ. 6. (x) ſ. 10. (y) ſ. 11.

tim

time to prove, that Cyprian could, with the Approbation of all the World, have done what he listed, whatever number of his Presbyters had oppofed him ; he goes on thus (2): "To conclude this Branch of the Episcopal Sovereignty, his *Legislative Power*, the whole Account amounts to this : A Bishop in the *Cyprianic Age*, by the Received Principles of that Age, had such a Power, as that, by himself, when he thought it Expedient, he could have given Laws to all his Clergy, Presbyters as well as others ; and that he did it not always, was the Result of Prudence, not any Defect of Power. In a word, I cannot express it better than St. Jerom has done before me : When he did things in the ordinary current Course of Government, by the Advice of his Clergy, he followed the Example of *Moses*, who tho he had it in his Power to be the Sole Governour of *Israel*, yet choosed out Seventy to Assist him in Judging the People. Thus he : And I need not remind my Reader, that he gave most expressly the **SOLE POWER** of Ordination to the Bishop already. And now judge, if all this be no more but just so much only as may deserve the name of *Superiority of Power*; (for he allow'd Bishops no more, *The Arguments of Prelatists conclude no more to be due to them*) if it be not the **WHOLE** and **SOLE POWER** in as great and superlative Amplitude as ever was claim'd by the most Absolute and Exclusive Monarch, yea as readily can be conceived ; and therefore if there be no valuable difference between the *Cyprianic* and *Britannic*

(2) §, 12.

Bishops,

Bishops ; the proving whereof is the main Scope of both his Books.

Thus in the Net which he hid is his own Foot taken, and he is Snared in the Work of his own Hands : And so much, if he may be understood, he himself seems to perceive, and also to endeavour his escape in that which follows ( \* ) : " Only one Inference let me here make : It is that, if the Bishops of the *Cyprianic* Age had such an Absolute Power as I have accounted for, and if they, notwithstanding this their Absolute Power, did yet judge it Prudent, in most Cases, to Act by the Advice of their Respective Prelbyteries, then it must needs follow that they did not judge themselves bound to Act always Absolutely ; ( Ridiculous Gibberies ; as if Men usually needed strong bands to oblige them to do that which is their own Absolute Will and Pleasure, Or, as if these foregoing words were not so far from detracting the least Hair from SOLE POWER, that they establish and presuppose it in the strictest sense ) " but that it was very Lawful, as well as Prudential for them, to Restrict themselves in the Ordinary Administration of their Government so far, as to Act with Counsel and Advice. Which words presuppose and insinuate that *Absolute Power* was the Bishop's Right, that it was just and Lawful for him to exercise it, and that whatever he yielded of it he might, and did take again when he saw meet ; and so, whether by *Advice* you understand the *Liberty of Consultation only*, or *Decision*, the Bishop losses not

white of his Sole and Absolute Power. Now either J. S's Scottish Bishops have this Power, and by Consequence, Sole and Absolute Power in the highest sense; which J. S. maintains that they never had, and spends about seventy Pages to prove that they always disown'd and disclaim'd it, and never exercis'd it: Or they have it not; and so are quite another kind of Bishops than were these whom he contends to have been in Cyprian's Age. "From this it follows, (continues 'be') That ev'n the Bishops of the Cyprianic Age 'themselves being Judges, there is no Errour in 'our Scottish Constitution, whereby Bishops are 'limited to Act with the Advice and Consent 'of their Presbyters in making Canons, and in 'performing Ordinations, and all weighty and 'momentuous Acts of Jurisdiction. True; it follows well enough, if we suppose, that the Scottish Bishops were not bound to subject themselves to these Limitations, but only if, and so far as they pleased, and were bound only to keep them so long as they pleased, and at Liberty to break them in part, or in whole so soon as they judg'd it expedient, and to make Canons, perform Ordinations, and do all other weighty Affairs as they listed, not only without, but ev'n against the Advice and Mind of their Presbyters; otherwise, if J. S. may be heard, the Cyprianic Bishops would have judg'd the Constitution of J. S's Scottish Church monstruously Erroneous, and the Scottish Bishops, none of their Successors, but Traytors to the Episcopal Majesty, and Betrayers of their Trust, and that Absolute and Unaccountable Power which Christ left to all Bishops.

And

And certainly ( proceeds he ) their Episcopal Sovereignty is salved by their having a Negative over their Presbyters ; by having such a Power, as that their Presbyters can do nothing without them, or in opposition to them. But certainly, seing, according to J. S. it is Reciprocal, the Presbyterial Sovereignty, or the Sovereignty of Presbyteries is no less salved by their having a Negative Reciprocally over their Bishops, by having such a Power, as that their Bishops can do nothing without them, or in Opposition to them. Nay, moreover, seing he gives the Cyprianic Bishops the Sole and Absolute Power, and makes his Scottish Bishops their Plenary Successors in that Power, and affirms, withal, that their Sovereignty is salved, that is, their Power not diminish'd or wrong'd if they get a Negative Voice ; he manifestly confounds a Negative Voice with the Sole Power, and so falls into the very absurdity of which he ( b ) accus'd Mr. Forrester. But if this be so ( continues he ) then it is very plain that G. R. made but a very weak and ineffectual Attack in the 5th Page of his Book, when he pretended that I did not make my Scottish Bishops ( as he calls them ) such Bishops as I had made these of the Cyprianic Age. Nay, lamentably weak has your best Fortres been : For he by that Attack has storm'd, and irreparably raz'd it. For now ( proceeds J. S. ) he may see I made our Scottish Bishops the same very thing that the Bishops of the Cyprianic Age made themselves in the Ordinary Course of their Government. Good ; But did you make them the same very thing which, if we believe you, the

( b ) Chap. 4. S. 19.

Cyprianic

Cyprianic Bishops had, by CHRIST's Legacy, a Power to make themselves, and when they thought fit, actually made themselves? Did you ascribe to your Scottish Bishops the like Power? You either did, or you did not. If the former, with what Face can you count us injurious for arraigning your Bishops as Guilty of arrogating to themselves the SOLE POWER; and how vain and fallacious were all your tedious Labours through your 4th Chapter, to perwade the World, that they never claim'd or exerc'd it; and that both they and you believed, that they ought not to have it? If the latter; then your Scottish Bishops are not like the Cyprianics, they are another thing, another Species of Bishops, not the Successors of the Cyprianic Bishops; and, consequently not the Successors of the Apostles: No surely, they succeed to neither; for to both of 'em you will give the Sole Right and Power of both Ordination and Jurisdiction, but to your own Scottish and English Bishops the Sole Power of neither. Nay; (proceeds he) be may farther see, that all the difference (if there was any considerable) between the Cyprianic and Scottish Bishops, is so far from making for, that it most manifestly makes against Scottish Presbyterians: Which is just nothing to the present Question, it being, If your Bishops be not quite another thing than were the Cyprianics? Moreover, 'tis so far from making against Presbyterians, that, if you speak Truth, it brings their Pastors, save an Indivisible Entity, as nigh to the Cyprianic Bishops as are any of your Prelats. "In that, so much as is of it, lyes here, that the Cyprianic Bishops, tho' commonly

commonly they Acted with Consent of their Presbyters, yet were they not bound up by Canons from Acting Absolutely, when they saw occasion for it, whereas our Scottish Bishops are limited, by the very Constitution, to do nothing of Consequence by themselves; and by consequence there is not now that hazard of Arbitrary Government in Scotland, as there was all the World over in the days of St. Cyprian. Which is only a further real Confession that his Bishops do not at all succeed to these of the Cyprianic Age.

Take yet a Passage or two out of *J. S.* concerning the Power he gives to the Cyprianic Bishops, and you shall be burden'd with little more of him on this Theme. " We have ( saith he ) perfect Demonstration of his ( Cyprian's ) Power to promote and ordain Clergy-men; to dispense the Goods of the Church; to depose or excommunicate Rebellious and Undutiful Clergy-men, and all that adhered to them; and to do all this not only by himself, but even by Delegates, as he should please to chuse them. And ( d ), " Cyprian tells Rogatianus ( a Bishop ) that without consulting any Man, he might have inflicted condign punishment on his rebellious Deacon. And ( e ), " One other Term there is, not unfrequently used by Saint Cyprian to signify the Power Episcopal, than which himself seems to have deem'd none more significant or proper to express the fullest, the highest, the unconfinedst Power. It is *Licentia*; this Term, in the Cyprianic Dialect, signifies

(c) Chap. 5. §. 13. (d) §. 34. (e) §. 40, 41.

pow

Power of doing things at pleasure, without being accountable to, or dependent on any Superior. And, indeed, this is the proper Import of the Word, if we may believe the Etymologists. This Term our Martyr chooses, to express that great, that Heaven-born Dominion, that most Heroic Conquest, which the Regenerate Man obtains over the Devil, the World, and his own Corruptions. This is the Term he singles out to signify that incomparable Freedom, those are blessed with who receive the Holy Spirit: And that we may the better understand his Meaning, he chooses another Term to explain it by; the Term *Potentatus*; a Term coin'd, as it were, and contriv'd on purpose to signify Dominion in its greatest height and Elevation. This Term *Licentia* he chooses to express our Saviour's Stupenduous and Astonishing Power of casting out Devils; of fixing the Nerves of Paralyticks; of purging Lepers; of restoring Eyes to the Blind, and Feet to the Cripple; of raising the Dead, and exercising a Despotic Power over all the Elements, &c. And he seems to have known no Term fitter, or more Emphatic for expressing the Paramount, the Peerless the Uncontrouled and Unconfin'd Power of the *Roman* Emperors. Now this very Term our Martyr uses on diverse occasions, to signify the Sovereign, the Paramount, the Peerless Power of Bishops.

And now I am weary, and able to hunt no longer; nor need I; for I am sure, considering how much I have produc'd out of his *Vindication*, and referred to, in his Principles, that I have catch'd

catch'd his Huge Wild Boar, the great Devour of GOD's Church, I mean the SOLE POWER ascribed by J. S. to the *Cyprianic* Bishops, and therefore to all Bishops: And so, most unjustly, yea and self repugnantly does J. S. (f) term the *Impputation of Domination to the Bishops*, Ridiculous; since all Men, yea and J. S. himself (g) own, that real Domination consists in an Absolute, Unlimited, and Despotic Power. And yet to his Scottish and English Bishops he will give only a Negative Voice, such a Negative as is Reciprocal betwixt them, and the Presbyters, as he frequently confesses: Yea they have not that; Nay, if we believe him, they have as good as nothing at all: For (b), the Arguments commonly insisted by the Prelatists cannot be rationally design'd for concluding more, than that an Imparity, or a Majority, in Superiority of Power is due to Bishops. And (i) Parity or Imparity is the true State of the Controversy. There is therefore no more but the minimum <sup>quod</sup> of Imparity of Power, according to J. S.'s own Confession, due to his Bishops. And again (k), you take (saith he) the least imaginable part from Parity, you shall forthwith have Imparity. And, Parity consists in Indivisibility. And thus he destroys both his Books, as to their main Scope, which was to identify the *Cyprianic* and *Britannic* Bishops; and, to boot, really destroys Prelacy it self. For, let there be in the whole Diocese only so many Pastors as make the smallest Presbytery, let the Bishop be as strictly as any of 'em ty'd to one Flock, let him never have the Honour of even being Mo-

(f) Chap. 3. §. 6, 7. (g) Ibid. (b) Chap. 4. §. 11.

(i) §. 102. (k) Chap. 2. §. 5.

operator more than any of the rest ; and, which is yet worse, let him not have one Groat of Revenue above any other of the Presbytery ; Only let him have Two Votes or Voices, while each of the rest has but One ; Here is an *Imparity* of Power ; More than this *J. S.* requires not, yea less, if less can be, is all he seeks : Would the Prelates and their Favourites, would *J. S.* himself think this enough, or worth the contending for, or sufficient to set them far enough from Presbytery ? They will do well, therefore, better to try before they again trust this their Advocate, who has so palpably and notoriously betray'd them : Yet there is this to be said for him, that it fell not out thro' want of Will, but of Skill, or rather thro' the Power of Truth, that frequently forceth her greatest Enemies to become her Witnesses.

*J. S.* LXIII. And now at length let me remind him of that which he has conceded, and that which I have proved : He has yielded (1), that SOLE POWER is not to be ascribed to the *Cyprianic* Bishop, which ( tho' he there equivocates, and would fain all along perswade his Reader, that the *Cyprianic* Bishop had it in the strictest and fullest Sense ) is yet a strong Evidence, that he despair'd of ever proving by plain and solid Arguments, that the SOLE POWER belong'd to the *Cyprianics*. He has also yielded, as we have just now heard, that there is only an Indivisible Atome of Power, really nothing of it due to the *Cirtannic* Bishops, and, by good consequence, since he makes them compleat Heirs of all the

(1) Chap. 4. §. 10.

Power of the *Cyprianic* Bishops, that these *Cyprianic* Bishops had only this Indivisible Atome, *Least Imaginable Part*, and real nothing of Power, belonging to them as their *due*; and so it is false, that there was *Proper Episcopacy* in St. Cyprian's time; the proving of which, was the main Design of his Book (m). And again, I have irrefragably made good, that his *Scottish* and *English* Bishops arrogant, claim, and endeavour to exerce the **WHOLE** and **SOLE POWER**, and so are quite another thing than were the *Cyprianic* Bishops, and differ as really from them, as they can be pretended to differ from a Parochial Bishop or Pastor.

Once again, If the *Cyprianic* Bishops had only belonging unto them, as their *due*, a precise Superiority or Imparity of Power; then they did either keep themselves Religiously within the Limits thereof, or they did not: If J. S. admit the former; then no small part of both his Books, wherein he gave indisputably to the *Cyprianic* Bishops much more than a naked or precise Imparity of Power, must be arrantly false, and the *Intentio Operis*, the Design of his Work, at least, the Gulling of his Reader; and also Mr. Rule's affirming, that the *Cyprianic* Bishops, for the most part, had but a Majority of Dignity, like that of a Moderator, must be a most Venial Error, if it deserve the name. If the latter be chosen; then, tho' we suppose J. S. to have proved invincibly, that the *Cyprianic* Bishops both exerc'd, and believ'd to be nothing but their *due*, all the *Uncontroul'd*, *Unconfin'd*, and *Despotic*

(m) Chap. 2. §. 70.

Power,

Power, wherewith he cloaths them, it must be acknowledg'd, that both his Books are nothing else but Demonstrations, irrefragably proving, that the *Cyprianic* Bishops were involv'd in a most gross and dangerous Error, and most palpably guilty of Tyranny, and that *J. S.* himself, while ( n ) he calls the *Pattern* of the *Primitive Churches*, *viz.* these of the *Cyprianic* Age, *Excellent* and *Irreprovable*, and thro' both Books, still supposes, that the Government which then obtain'd, was the only Government of Christ's Institution, is involv'd in the same Error, acted by the same Tyrannical Spirit; yea, that he not only breaks GOD's Commands himself, but teaches others to do so. These, Sir, are the Chains wherewith you have bound your self, and from which you can never be freed, save by an ingenuous Recantation, by giving Glory to the LORD GOD of *Israel*, and making Confession unto him.

And now at the close of this Discourse, I acknowledge that 'tis really prolix, a Treatise, rather than a single Chapter; and yet, as I hope, there is no ground why either I should Repent of my Enlarging, or my Observant and Truth-loving Reader of his perusal, the multiplicity of most important Truths herein discovered being a sufficient Compensation of his Time and Pains. For now, 'tis manifest that a Spirit of Deceit, Self-repugnancy, Infatuation, Confusion, Tyranny, Popery, and the like qualities are the essential Ingredients of his Composure, and that the same qualities imbellish

( n ) Chap. 4. §. 113.

the Works of the chiefeſt Pillars and Defenders of the Hierarchy: Now 'tis manifest, that its greatest Champions are for the Divine Right of no Church-Government at all, *Latitudinarian, Erastian, Gnathio's*: 'Tis now manifest that even the Men of greatest account in the Hierarchical Communion, really and materially acknowledge, that their Bishops reject and trample the Primitive Government, and Exercise a Tyrannical Despotic Power: 'Tis now manifest from their own Confessions, that the Claiming and Exercising of SOLE POWER is a Crime scarce expiable, and that our Charging them therewith is clearly, fully, and irrefragably Justifi'd: 'Tis now manifest that J. S. himself has really destroy'd their *Dagon, Prelacy*, depriving it not only of Head and Hands, but also of its Trunc and whole Beeing, making it nothing in the World but the *last imaginable Indivisible*. Surely, this can be ascribed to no other Cause, than to the over-ruling Providence of the G O D of Truth, who frequently causes Truth's greatest Enemies become its Witnesses, and really condemn their best beloved Errors. Nor can his most real, most frequent, and most palpable Self-contradictions, and Self-condemnations, and these in things to him of greatest Moment, proceed from ought else than the Infatuating Power of strong Delusion sent upon him, because he received not the Love of the Truth: Otherwise, would he ever have pretended to prove, that their Bishops neither claim nor exerce the SOLE POWER, from these very Books, yea these very Passages and Words, which make it as clear as the Light, that

that they really do both? Would he ever have asserted the Identity of the *Cyprianic* and *Britanic* Bishops, and yet yielded that they differ in that which the Hierarchs make an Attribute essential to all Bishops? Would he ever have allow'd his Book to be burn'd, if he had therein ascrib'd the SOLE POWER of *Jurisdiction* to the *Cyprianic* Bishops, when yet it was never more clearly, and evidently lodg'd in the most Despotic and Absolute Monarch, than 'tis lodg'd by J. S. in these *Cyprianic* Bishops? I say, all these and many other things, which I trust, shall be of some Use and Service to the Church of GOD, are now clear as the Light. Yea I am perwaded, that, were I to say no more, I have ev'n already enervated and overthrown really, and on the matter, the far greater and more momentuous part of his Voluminous Treatise, and am confident, that no Man of Knowledge and Ingenuity, shall ever after this have the Face to deny, that the *Britannic* Bishops and their Adherents are truly SOLE-POWER Men, or to pretend that they are one and the same with the *Cyprianics*; Or, finally, if he stand to the Confessions of J. S. to undertake the Defence of Prelacy. However I shall not leave things thus, but shall more fully detect him, and Examine all the rest of the places of his Book, wherein he appears to place his chieftest Strength and Security.

## C H A P. II.

*That the Britannic  
Hierarchy is no less really  
Romish than the Italic,  
sustain'd and Demon-  
strated.*

§. I. **T**O the former Chapter I have, tho' I once otherways design'd, closely subjoyn'd this, because of the Consanguinity of the Matters handl'd in both ; it being certain, yea and yielded by the greatest Prelatists, that SOLE-POWER PRELACY is gross and bare-fac'd POPERY : And in it I take mainly to Task the IX Chapter of J. S's *Vindication* ; the very Title of which *9th Chapter* [ Viz. *No Countenance given by the Principles of the Cyprianic Age to the Papacy.* And, *The Cyprianic Episcopacy is shewn to be inconsistent with a Papacy.* ] is wholly impertinent, either in respect of his purpose, or of these whom he there opposes. The Charge of the Presbyterians, from which to liberate the Episcopals is his Work through this

this whole Chapter, was and is, That *Scottish* and *English Prelacy and Hierarchy* is real Popery, and *Romish Leaven*. They abstract from the *Cyprianic Principles*; they manage their Charge only against the Principles, Doctrine, and Practice of the *Britannic Hierarchs*: *Cyprianic Bishops*, as is justly Collected from *J. S's* Acknowledgement, had due to them as good as nothing of Power; they had only *the least imaginary part of it, such an Imparity as consists in Indivisibili*. And again, they will tell him, if the *Cyprianic Bishop* was such an Absolute Monarch and Tyrant as he has described him, that the Title of this his Chapter is arrantly false, and the *Principles*, at least the Practice, tended not a little to the Introduction of Popery. They will tell him, moreover, that the *Cyprianic Episcopacy* might, while it continued, be inconsistent with a Papacy, and yet contribute not a little to its Introduction: For, 'tis possible that the *Principles* whereon this Episcopacy leaned, natively tended to Popery, and were afterward improved to that effect: Of which more shortly. And now, pray, what rich Discoveries can we expect in this Chapter, when its very Title is palpably impertinent, false, and fallacious. His Tragical Exclamations of the Injuriousness of our Charge merit no milder Censure, provided it be justifiable: And indeed there is nothing more justifiable, as anon shall most luculently appear.

§. II. In the Forefront of these supposed Calumnies and Slanders *J. S.* places these following Words of Mr. Rule's Preface to *The Cyprianic Bishop*

Bishop Examin'd: It is unaccountable, that in matter that Salvation does so much depend upon, is the Opinion of Prelatists, they should lay so much stress, as commonly they do, on the Opinions of Men, and the Testimonies of the Ancient Church, seeing all, except Papists, agree, that matters of Faith, and which Salvation dependeth upon, must be determined only by Scripture, and that GOD speaking in his Word is the only Judge in such Controversies. Thus Mr. Ruk.  
 "Passing by many things (repones F. S.) (a)  
 "observable in this Discourse, you see this plainly  
 "in it, that there is no other way to account for  
 "the Prelatists making so much use of, laying  
 "so great stress upon the Testimonies of the  
 "Ancient Church, but by making them Papists.  
 "Now, if this was particularly levell'd against  
 "me, I shall only ask it G. R. would not have  
 "laugh'd at me, if I had gone about to prove by  
 "Texts of Scripture that such-and such were the  
 "Principles of the Cyprianic Age, with regard  
 "to Church Government. Thus F. S. But as he denys not, that Episcopacy is in the opinion of Prelatists, a matter on which Salvation very much depends, and dares not deny that the Ascribing of the Power of determining Controversies of Faith to any other than GOD speaking in His Written Word alone, is Popish Doctrine; and seeing it is no less undeniable, that the Prelatists insist but very little on Scripture, but very much, if not wholly upon Humane Writings; there can be no other way to account for their making so much of the Testimonies of the Ancient Church, but by making them, in this

(a) Chap. 9. §. 2.

matter,

matter, Papists : And so there was sufficient Reason to level it against the Prelatists in general, but more especially against J. S. And, by consequence, J. S's Question, *I shall only ask &c.* contains nothing save a Calumnious Falshood, *viz.* That Mr. Rule thought or suppos'd, that J. S. ought to have proved any such thing by Texts of Scripture : Whereas he thought no such thing ; but justly both thought and said, that if he had not been too much addicted to the Popish way, he had never either laid so much weight, or insisted so long on Humane Testimonies ; which none can justly deny to be still fallible, and frequently, as in the present case, both false and slippery. If ( continues he ) it was levell'd generally against all Advocates for Episcopacy, then it falls to G. R's share to maintain that never Prelatic Advocate attempted to find Episcopacy in the Scriptures. But since you, as do the Papists, when arguing from Scriptures, hafte over them, like Men bare-footed over burning Coals, and when arguing from Humane Writings, dwell and delight in them as Fishes in the Water, which is the very enormity whereof Mr. Rule accuseth you, you are too liberal in Carrying to him, or any of his Mind, a share wherein they are not at all concerned. Or ( adds J. S.) that the Cause of Episcopacy is the worse for having the plain Testimonies of the Ancients to assist Scripture, in proving it. And now, Sir, for once be ingenuous : Is this all the stress you lay on the Testimonies of the Ancients ? Do not you think, that their suffrages do much corroborate our Cause ? If you do, as certainly you do, how

how impertinent and senseless are these your Words? What? Spent you so much time, and were you at so prodigious pains and labour as first to Write 12. and then 69 Sheets to prove, that the Ancients were in your mind touching Episcopacy without any hope of gaining any more by all this, but only, that your Cause of Episcopacy is not the worse? The Cause of Episcopacy, is not the worse tho' the Author of *Robin Hood*, or of *Gesta Romanorum*, had allow'd it. Nay, you believe, that by these Humane Authorities you can prove the Divine Right of Diocesan Episcopacy.

§. III. Their Doctrine of the Diocesan Bishops being the Principle of Unity, comes next to be considered. For proving (saith J. S. (b)) that there was proper Episcopacy in St. Cyprian's time, I insisted on this for one Argument, That by the Principles of that Age, every Bishop was the Principle of Unity to all the Christians within his District wherein, for the most part, there were many Presbyters, as at Rome 46, &c. He was the Head, and the rest, Presbyters, as well as others, were Members of the Body, &c. All I am concern'd for is, to purge it of Popery. But I would counsel J. S. to be wary and tender of it, lest with this same Doze he purge it of it self. I affirm then with Mr. Rule, That this very Argument is fully with a much strength, managed by the Papists for the Pope's Universal Headship over the Christian Church. And that the Pope must be the Center of Unity among Bishops is indeed the native Conclusion of the Argument. And that this Argument destroyeth the Party

of Bishops which J. S. pleadeth for. These Mr. R's Assertions I affirm to be good and true: Let us see how J. S. overturns them. I pleaded then for a Parity among Bishops as G. R. confesses. No doubt you have got a splendid Victory, when you have got Mr. Rule to confess that you maintain Self-repugnant Principles and Doctrines. I affirm moreover, as did Mr. Rule, That this Arguments native Conclusion is, We must either have the Papacy over the Church, or Anarchy in it. To which J. S. answers, Had G. R. shewn, either that there was no such Principle received in St. Cyprian's time; or, that my Inference from it was not necessary, he had said something to the purpose: Nay; had he done either of these, he had done nothing to the purpose; the Question between you and him being, If your Doctrine of the Diocesan Bishop his being the Principle of Unity to all in his District, have not a native tendency to the Introduction of Popery? And not, If either Cyprian held such a Principle, or, what inferences are deducible from it? But (continues J. S.) to make my Argument infer the Papacy, is more than what is most surprizing: Did ever Papist Reason at this rate; Every Bishop in St. Cyprian's Time, was the Principle of Unity to his own Church: Ergo the Bishop of Rome, was the Principle of Unity to the Church Catholic? But are you yet to learn, that the Question under debate is neither what was the Judgment of Cyprian, nor what the Papists infer from it; but if your Doctrine of the Diocesan Bishop his being the Principle of Unity to his whole Diocese, be not Popish; if it lean not on such Principles

Principles as fist not in a Diocesan, but, except they be violated and stop'd ere they run their natural Course, lead to the Pope, as their Ultimate End and Design ? The Pope's Universal Headship can no more follow from every Bishop's being the Principle of Unity to his own Diocese, than from the Presbyterian Minister of Curry's being the Principle of Unity to the Presbyterian Congregation in the Parish. But, as it is not true, that we believe any Pastor of a Flock, or any meer Man to be the Principle of Unity to any Church ; so 'tis an untrue, that the Arguments which prove, that a Pastor has a Power over a Flock, contribute less to the Erection of a Papacy, than do those that establish Diocesans over Parochials ; as in the Sequel shall be manifested.

In short, I did ( as I still think ) effectually prove, that the Principles of the Cyprianic Age stood in a direct Opposition to the Pope's Supremacy. But on Opposition, which you have, on the Matter, confessed to be false, that the Principles of the Cyprianic Age were the same with these of our present Hierarchies, have you proved, that they stood in so direct Opposition to it, as to have no Native Tendency thereunto, and that they could not be of as good use for setting up Metropolitans over Diocesans, Exarchs over Metropolitans, &c. as for setting up Diocelans above Parochial Bishops ? Did you prove this ? Did you attempt to prove it ? This G. R. knew very well, and could not deny it : No reason therefore, to think that it was ( in Intentio Operantis ) my Design to establish the Pope's Universal Headship. But Bellarmine ( c ) endeavoured

ured to establish Episcopacy by your very Arguments which ye bring from the Jewish High Priest: Design'd he not therefore to establish the Pope's Universal Headship? *As little reason to say, that (the Intentio Operis) the Tendency of my Argument made for the Pope; unless G. R. inclines to maintain, that a particular Bishop cannot be the Principle of Unity to a particular Church, unless there be a Universal Bishop to be Principle of Unity to the Church Universal.* Now this I take to be a Task too hard for all the Papists and Presbyterians in Christen-  
an. But it is so far from being a hard Task, that indeed it is none at all: The Hierarchics them-  
ves do our Work, while, for lack of better, they prove Diocesan Episcopacy with such Argu-  
ments, as no less, yea more forcibly establish a  
Papacy. His Classing Presbyterians with Papists  
no less senseless, than if a Papist, being by Pro-  
testants, proven guilty of Paganism, should put  
an obstinate Brow, and tell them, that both  
Protestants and Pagans would never be able to  
take good their Charge.

S. IV. Another Argument I insisted on, (saith J.  
(d) was, that by the Principles then received, what  
ever the Jewish High Priest was to the other Priests  
Levites, &c. Every particular Christian Bishop  
was to be same to the Presbyters and Deacons, &c.  
in his own District. But I must once again tell  
you, that the present Question is not, What ob-  
served in Cyprian's time? But what of the Prin-  
ciples or Practice of our present Hierarchics tends  
necessarily to the Introduction of the Papacy? And  
I having proved this by unanswerable Arguments, I add-  
that the Names, Priest, Priesthood, Altar, Sa-  
crifice,

crifice, &c. so much in use in those times, amounted to a pregnant Argument, that it was then believed, that the Christian Hierarchy, in every particular Church, was copied from the Jewish. Which confirms to me Mr. Rule's Observation, that the Papists owe J. S. much, not only for their Pope, but for their Unbloody Sacrifice. To this J. S. gives the following Return: If G. R. was in earnest, he should have looked a little better about him, before he had involv'd Saint Cyprian and all his Contemporaries in the same Guilt with me; for I'll take my Oath, so far as I am for the Mass, they were my Masters. Or rather, if their using the Terms, Priest, Altar, Sacrifice, &c. can be made an Argument for the Popish Mass, the Papists have not me, but G. R. to thank for it; For I do sincerely protest, I am not able to make an Argument of it. But if J. S. may be trusted, they made such use of these Terms, as amounted to a pregnant Argument, that the Christian Hierarchy was copied from the Jewish: But surely the Original, the Jewish Hierarchy, comprehended necessarily true, or not metaphorical Priests, who were to offer up not only Real, but also Propitiatory Sacrifices: And could such Priests, and such Sacrifices be wanting in the Christian Hierarchy, if it was a true Copy of the Jewish? Now this Argument, were its Foundation sure, should be pretty plausible, at least to prove, that Cyprian and his Contemporaries were for the Popish Unbloody Sacrifice: But indeed it is built on nothing but Sand; for he'll never be able to prove that they believed the Divine Institution of a Christian Hierarchy copied from the Jewish. Other Accounts may be given of their frequent using

ese Terms ; As, that they, complying with the Jews in some Terms and Customs that seemed harmless, might the more easily gain them. And indeed the use of these Terms was harmless comparatively in these Fathers, who foresaw not the occasion they were to give to the Antichristian combinations that ensued ; but is yet most Criminal in J. S. and his Partisans, now after the grand Mischief, these Judaick and Anti-Apostolick Terms and Ideas brought into the Church, is fully and clearly detected. So clearly, I say, and so fully, that whosoever pertinaciously stuck the use of them, have been generally, thro' the Reform'd Churches, judg'd not sufficiently urg'd of *Romish* Dross. Even the main Props the *English* Church have really own'd; that is Use of these Terms is not to be retained, that has much indammag'd the Church of GOD, and that it furnishes *Rome* with Arguments for upholding of her Heresies : Which is evident, were there no more, from this, that the Authors both the *English* Translations of the New Testament, make no such use of these Terms ; at which the Papists are much displeased, as being thereby deprived of a fine Argument for their unbloody Sacrifice. And to give an Example : the *Rhemists*, in their Translation of *Act. 14. 23.* (with them, 22.) use the Word, *Priests*, and accuse the *Protestants*, who us'd the Word, *Elders*, *Guile and Folly*, and say, *That such Corruptions Scripture their Hatred of Priesthood driveth them* &c. To which *Fulk* thus answers: *The Cause why we avoid the Name of Priest, is because it is by common use taken, to signify Priests of the Law, whose Name*

Name is never in the New Testament given to Ministers of the Church ; yet is our Translation true. —

Many indeed of the Ancient Fathers confound the Names of Sacerdos and Presbyter, wherein they are not to be commended, because they observe that Distinction of the Names, which you confess alwise observed of the Apostles ; so can you not prove that they did it as you say, for none other Cause, but shew, that Presbyter in the New Law, is the same in Sacrificing, or in every other respect, that Sacerdos was in the Old Law. Most clear and apposite to the same purpose are Dr. Stillingfleet's Words (e),

“ It is then ( saith he ) a common Mistake to think, that the Ministers of the Gospel succeed by way of Correspondence and Analogy to the Priests under the Law ; which Mistake hath been the Foundation and Original of many Errors. For when in the Primitive Church, the Name of Priests came to be attributed to Gospel Ministers from a fair Compliance ( as was thought then ) of the Christians only to the Name used both among Jews and Gentiles ; in Proces of Time, Corruptions increasing in the Church, those Names that were used by the Christians, by way of Analogy and Accommodation, brought in the things themselves primarily intended by those Names ; so by the Metaphorical Names of Priests and Altars, at last came up the Sacrifice of the Mass ; without which, they thought the Names of Priest and Altar were insignificant. This Mistake we see run all along through the Writers of the Church, as soon as the Name Priests was applyed to the

( e ) Iren. Part. 2. Chap. 6. §. 11.

Elders of the Church, that they derived their Succession from the Priests of *Aaron's Order*: but I shall not multiply Testimonies in a Matter so clear: 'Tis certain, that Protestant Divines, in their Refutations of the Arguments that the Papists bring for their Unbloody Sacrifice out of the Fathers, spend no small part of their Labour in discussing these Terms, concerning which we now debate. From all which 'tis evident, that J. S. and his Associates, while they not only obstinately retain these Terms, but also argue from the Fathers their most unwary use of them, that they were for a Jewish Priesthood and Hierarchy in the Christian Church, do not a little oblige, or rather harden the *Romanists* in their Heresies.

J. V. But let us go on with J. S. whose Argument, (if we believe him) taken from the Cyprianic Bishop his being the *High Priest* to the whole *Diocese*, *smites the Pope under the Fifth Rib.* (f) For if, (saith he) by the Principles of that Age, every particular *Bishop* was the same to his own Church, that *Aaron* was to the National Church of the Jews, that is, an *High Priest*, without any Visible Superior, then by those Principles, we have as many *Aarons*, as many *High Priests*, acknowledging no Visible Superior, as we have particular *Bishops* of particular *Churches*: And by unquestionable Consequence, no Room left for One *Aaron* to High-Priest it over the *Church Catholic*. Now, there being nothing of Argument here, which is not in his following (g), I shall cast them together: 'When (saith he) I came to consider, how e-

(f) §. 5. (g) §. 6.

E

very

‘ very particular Bishop stood related to the Church Catholic, I proceeded by Steps. The First was, that, by the Principles of the cyprianic Age, all Bishops were Collegues, and made up One College. A Step, methinks, considering what I have discoursed above, the Pope will give me small Thanks for: But the Second, as I thought, was yet more directly levelled against him. It was, that as the One Bishop was the Principle of Unity to a particular Church, so this College of Bishops was the Principle of Unity to the Catholic Church. And Jesus Christ was the Only Principle of Unity to the College of Bishops. Subjoyning thus to the Person my Letter was directed to, I hope, not being a *Romanist*, you will not require, that I should prove the highest Step of this Gradation. My meaning, I thought was so plain, that no ingenuous Reader could readily mistake it, *viz.* That the College of Bishops, by the Principles of the *Cyprianic* Age, had no Visible Superior. There was no Bishop of Bishops: No Universal Bishop: No Intermedial Step between the College of Bishops, and the Invisible Head of the Church. Thus he. And now it is time to examine his Defences against Mr. Rule, who saith (*b*), *That I observe the Discourse is about a Visible Head, or Principle of Unity to the Church*; which cannot be ascribed to Christ. To which *J. S.* replyes (*i*), *And who ascribed it to him?* But to give beside Christ Another Head, Visible or Invisible, to the Church, Universal or Particular, is condemned.

(*b*) *Cypr. Bish. Exam.*, §. 61. (*i*) §. 7.

Popish Doctrine, by the far greater part of the Protestant Churches. Wherefore (continues Mr. Rule) this is wholly impertinent. To which J. S. replies: *Wholly impertinent to exclude a Pope!* But sure, it is wholly impertinent to bring Christ Jesus into the Throng of your Visible Heads. Tis impertinent moreover to tell, that while you make your Diocesan Bishop to be the Head of your Church, and Top of your Hierarchy, you exclude a Pope: For 'tis true, that as long as he so continues, the Pope is excluded; but, he is really excluded, tho' the *Metropolitan* be set over the *Diocesan*, and made the Head of the Church, or again the *Exarch* over him, or the *Patriarch* over the *Exarch*. The Question is, if the Principles and Arguments which raise Diocesans over other Pastors, leave the Affertors there, and drive them not at length to settle One Head over the whole Church Catholic. Mr. Rule goes thus: *Or if it have any Sense, it tendeth to make a Reader a Romanist, whom he supposeth not to be already.* And of this his Saying adds the following Reason: *For if the particular and Catholic Church, have a Visible Principle of Unity; and that which be maketh to be the Uniting Principle, have being that is visible to make them one among themselves, they who can receive his Doctrine about a Principle of Unity, will see a necessity of a Pope to unite the Bishops, as much as of a Bishop to unite the Presbyters:* (replies J. S.) *is so deep, that I confess I cannot see to the Bottom of it.* You cannot because you would not, and you would not because you knew you could not discuss it. Nor have you answered one Syllable to his following Words:

" If Christ be the Uniting Principle of the College of Bishops, why doth he not serve for the same use to Presbyters, yea, to all Christians? And indeed he is the real Uniting Principle to all; they only are in the Union of the Church, who cleave to his Doctrine, and observe his Laws; even tho' they separate from the Bishop who departeth out of that way. To this I say, you answer nothing; because you could not: It is the ordinary Answer given by Protestants to Papists, while they urge the like Argument, and it equally serves you both. If J. S. mean'd by the *Highest Step of the Gradation*, Christ, as Mr. Rule understood him, or the *College of Bishops*, as he now expones himself, I dispute not; let him be the Interpreter of his own Words. That which I would learn is, how I may know, that J. S. is not mistaken as really as are the Papists, in their supposing of a necessity of One Individual Visible Vicar of Christ, and Principle of Unity; seeing himself supposeth ( as Mr. Rule observed ) *the same necessity of such a Visible Uniter, till he come to the College of Bishops, and then leave them Headless, that is, without a Visible Head*. To this all the Reply given by J. S. is, *Yes, according to the Principles of the Cyprianic Age*. And just as Saint Cyprian and all his Contemporaries did. Now I will suppose, which yet is never to be granted, that Cyprian and his Contemporaries were in every respect yours; Can you say, that they could not, that they never did stray either in Doctrine or Practice? Have not some ( as you may afterwards hear ) of your greatest English Hierarchies really called Cyprian a Heretick? Which

Which I am far from believing. Others of 'em, speaking of the same matter now in hand, tell us, that he and the rest of the Fathers had but little Wit and Solidity. Of this mind is the learned Isaac Barrow (k). "St. Cyprian (saith he) hath a Reason for it somewhat more Subtile and Mystical, supposing our Lord did confer on him a preference of this kind to his Brethren (who otherwise in Power and Authority were equal to him) that he might intimate and recommend Unity to us; and the other African Doctors (Optatus and St. Austin) do commonly harp on the same Notion: I can discern little Solidity in this Conceit. Thus the Doctor, referring to Epist. 73. *De Unitate Ecclesie*, &c. in the belly of which [&c.] doubtless Cyprian's 27th, Epistle is comprehended, the very Epistle whereon Mr. Dodwell founds the whole structure of his Doctrine of the Bishop's being the Principle of Unity. Wherefore, even on supposition, that this Doctrine had been as really Cyprian's, as it is J. S's and his Brethrens, I have the Allowance of the most valuable Hierarchies themselves, to examine it by the Rule of Truth, and Justice, and send it packing, if, on due search, it be found to wrong Christianity.

§. VI. I assert therefore, that this their Conceipt is not only void of all Solidity and Truth, but also has a real and native Tendency to Tyranny, yea and Papacy it self. This, tho' I have already removed what J. S. said to the contrary, I shall more largely confirm. And that it may be done with the greater Perspicuity

(k) *Treatise of the Pope's Supremacy.* Pg. 33.

and Evidence, I shall give as clear and succinct an Account as I can, of their Doctrine and Sentiments of the Bishop's being the Principle of Unity, presupposing what I already have given on of J. S. Take it in the following particulars:

I. The Universal Church is a Homogeneous Body, like that of Water; from which tho' you take any one part, yet it remains in as great Integrity of its parts as it was before, and can subsist as well without that part as it did with it. Just such a Body (say they) is the Church Universal; in which there is no Church so necessary to the rest, as that without it they cannot consist, or continue in being: Because there is no Office in all the Ecclesiastical Discipline, which equally belongs not to every one of the particular Churches. But every Church Particular is a Heterogeneous and Organical Body, like that of perfect Animals; in which Body there is One External and Visible Member or Part, viz. the Head, from which the rest derive their Vital Influences, and without which they cannot subsist.

II. This, say they, is not only the Doctrine of Cyprian, and other Ancient Christians; but also conform to Scripture, 1 Cor. 12. which compares the Church to an Organic Body: So that it derives the mutual necessity of all the Members from the Functions they perform to one another. And tho' GOD can immediately supply the Defects of Christ's Mystical Body, yet his Will is, that this Supply should be expected from the Gifts of the Brethren; some of which Gifts were of less Universal Use, as that of Miracles, others

others of more, as Governments and Primacy : and therefore, in his Mystical Visible Body ( for of this he's speaking ) the Apostle acknowledges the Use of a Head, as also of Eyes, and Feet, which Head is as necessary to the rest of the Members, as a Head is to the Body of an Animal, which Body, or any of its Members cannot live, without Dependance on this principal Member, **Principle of Unity, or Head.**

III. Which **Principle of Unity, or Head**, is the *Bishop* alone, as *Cyprian* hath proved. both by the then obtaining Practice, and CHRIST's Institution.

IV. This **Unity**, whereof the *Bishop* is the **Principle**, is the *Ecclesiastical* and Representative of the *Archetypal* in Heaven ; the *Bishop* Representing the *Angels*, CHRIST ; without Communion with whom subject Members can have no Communion with CHRIST.

V. This Communion with the *Bishop* must be keep'd by Participating, or Receiving from him the Christian **Mysteries**, *viz.* the **Sacraments**, whereof he is the only Dispenser, and which were borrowed from the **Heathens**.

VI. In order to make up the **Unity** of the **Visible Church**, 'tis not enough that she have One **Invisible Head**, CHRIST ; but she must also have another Individual Person to be her **Visible Head**, the *Bishop* : He is the **Churches Monarch** ; on his Person, not on his **Doctrine** she is built. This **Visible Head** must be One, not a Plurality, for this reason of *Cyprian*, because there is One CHRIST, and One GOD ; for in both

both the Archetypes the Unity is not of a Plurality, but of a Person. And the Church still esteemed so much of that Unity, that whosoever attempted to shake it, she accounted them Hereticks. The Abolishers of JESUS, whether they had brought in a plurality of Christs, or divided JESUS from CHRIST, were even from the Apostles times reck'ned Hereticks. Nor, saith the Author, do I judge that there was another Cause why the Apostles so much extolled the Unity ev'n in the Trinity, why also they derived the same Unity in the Trinity from the Unity of the Head ; but that by all means they might shew, that ev'n the Three Persons cannot be admitted to constitute the Unity of the Head, but that this Unity must belong to One Person. If, therefore, there were more than One Person in the Head of the Visible Church, it could not Represent the Celestial Unity, and should have nothing common with it. Moreover, that Representation should be Heretical : For seeing we, Christians, should be to One as the Father is One with His CHRIST ; they insinuated, that there are moe Persons in CHRIST or the Father, if we should admit moe Persons into the Representation of CHRIST or the Father : for there is no cause why we should place Heresy in Words more than in Deeds, seeing the Representation of the Deed ought to be sure.

VII. All this, as the Hierarchicks pretend, Cyprian solidly proved from the Primacy our L O R D gave to Peter over the rest of the Apostles, in these Words, *Matth. 16. 18. Thou art Peter,*

Peter, &c. where CHRIST promises to build his Church, not on Peter's Confession, but on his Person, gives him a Primacy over the rest of the Apostles, makes him alone the Steward of his House; and Type of the One Bishop which was to be plac'd in every See, and, in respect of him, all the rest of the Apostles only private Persons.

VIII. All this is not to be understood of the Church Universal; for she is Govern'd Aristocratically, by Bishops Acting in a Compleat Parity, and Independently on any Mortal; And so the Pope's pretensions are sufficiently and perpetually precluded: But it is to be understood of particular Churches, the Government whereof is Monarchical, each Church being Govern'd by its own Monarch, the Bishop alone.

IX. By a *Particular Church* is mean'd a *City*, like *Rome*, *Carthage*, *Alexandria*, &c. with its Subjected Territory or District; every one of which, or every such City wherein it is thought fit to place a Bishop, corresponds to *Jerusalem*, and has all the Priviledges that it had in the time of the Old Testament, when *Israel* was GOD's *Segulla*, or Peculiar People; viz. the Right of having *Solemn Feasts*, *Temple*, *High Priest*, &c. For, Christianity being nothing but Mystical Judaism, has no less than had the Literal Judaism, both a *Visible and Invisible Priesthood*, *Altar*, and *Sacrifice*.

X. The Christian Bishops are answerable to the Jewish High Priests: And the City Jurisdictions are answerable to the Jurisdiction of the High Priest.

X I. This High Priest the Bishop is also after the Order of *Melchisedec*, and the Sacrifice he Offers is the same with that of *Melchisedec*; Bread and Wine.

X I I. This High Priest, or Bishop, is the Sole Judge of all within his District, of the Presbyters themselves no less than of the meanest of the People: He alone has the Power of Opening or Shutting Heaven, of Receiving into, or Excluding from the Communion of the Church; and, so long as he keeps Catholic Communion and Fellowship with his Colleagues, if any Separate themselves from his Communion, they Separate themselves from the Communion of Heaven, ev'n tho' the Bishop's Life were never so vicious, his Administration never so bad, were his Commands never so grievous, if they be not sinful: Or even tho' we suppose, that they were sinful, provided they be not such as render him uncapable of the Name of a Christian.

This Abstract I have taken almost word for word out of Mr. *Dodwell* his seventh Dissertation on *Cyprian*, and his *English* Book concerning the *One Priest and One Altar*. The Author is among the Hierarchicks of incomparable account, and this his *Doctrine*, for ought I can learn, by them now commonly imbrac'd. I do not affirm, that in every minute particular I have fully express'd his sense, but can sincerely say, that I earnestly endeavoured to do it, and was at the greatest care and pains, that this Epitome might be in every thing true, just, and clear. And I assure my self, that as to the Marrow and Substance

Substance of this their Doctrine, tho' it be, for the most part, very thin and subtile, I have both reach'd and express'd it: Wherein there are obvious a great many things very strange and surprizing.

§. VII. It is truly odd that these Men, having laid down for a Principle, that there is a Christian Hierarchy, and that it is copied from the Jewish; they yet will not allow that there should be One High Priest over the Christian Church, as there was over all the Jewish: Nor yet that there should be a High Priest wherever Sacrifices are ordinarily and frequently Offered; that is, where the LORD's Supper is ordinarily Celebrated: For it they will have to be a True and Real Sacrifice. I say, it is strange that they will admit neither of these High Priests, but a City High Priest, or One for every City. Nor is their Proof less uncouth than their Position: The same *Dodwell* finds it in CHRIST's Answer to the Woman of Samaria, *John 4. 21.* (1) "The Question (*said he*) between the Jews and the Samaritans, being concerning the Confinement of the High Priesthood, our Saviours Answer must be understood to deny the Confinement of that which should be answerable to the High Priesthood under the Gospel. This must be the meaning of the Reason drawn from the Spiritual Nature of GOD, and the Spiritual way of Worshipping Him. Not as our *Enthusiasts* are apt to understand it, that there should be no need of Priests nor Sacrifices that were to overthrow his own Constitutions

(1) *One Alter, &c. Chap. 9. S. 6.*

under the Gospel it self elsewhere) but supposing the continuance of the High Priesthood and such mystical Sacrifices as the Gospel allows of, to let them know however, that they should henceforth be so Spiritual, as that all who did communicat in the same Spirit, how distant soever their Residences were, might notwithstanding communicat in them, which they could not do before. And still it is to be understood, not of single Congregations, but of the Congregations, at least, of whole Cities (for these publick Sacrifices, wherein the High Priests were concerned, were never design'd for less than the whole Cities, how great and populous soever, where they were perform'd) that every City should have the same Priviledge as *Sichem* and *Jerusalem*, to have Mystical Sacrifices and High priests of their own, with whom they might communicat without such tedious Journeys as they of the Dispersion were fain to make at the return of their Solemn Anniversaries at *Jerusalem*. But did not the *Woman*, who believed the Pentateuch, as really suppose the Continuation of the Solemn Appearance of all the Males thrice each Year as the Continuation of a real *Priesthood*, *City Priest*, or *High Priest* over a large District, and over many Inferior Priests? Were not both *Jews* and *Samaritans* as really agreed concerning the Continuation of the Solemn *Conventions* of the Males, as concerning the Continuation of a real *Priesthood*, &c? But can Mr. *Dodwell* prove, that *Christians* are bound to make such solemn *Appearances* at the *Bishop's* *Cathedral*? This indeed he faintly attempts to do;

do: Faintly, I say, fearfully, and confusedly (m). But in stead of doing this, if he does any thing, he rather proves, ( I say the same of Maurice, to whom he refers ) that in the Prime Primitive Church there was a Bishop for each Congregation. But suppose that he could really demonstrate, that all Christian Males were obliged to Appear thrice every Year at the Cathedral of the Bishop, and Communicate with him, should he not by the same Breath evince, that the Church of *England* despise, trample, and contemn GOD's Ordinance ; since no such Panegyrick Assembly, or Solemnity is ever to be found or heard of there? Again, the Woman, in her Question, did as really suppose the continuance of a *Propitiatory Sacrifice* to be frequently Offered in the *Temple*, as of a *High Priesthood*, or any other kind of *Sacrifice*. Nor doth our Saviour's Answer in the least intimate the Abolition or Abrogation of the *Propitiatory Sacrifice*, more than of any other kind of real *Sacrifices* or *High Priesthood*. It is palpable Popery, therefore, to extort from this Text, *Sacrifices*, *Priesthood*, and *High Priesthood*. Neither has he here one Grain of his own ; but all is borrow'd from the Babes of *Babel* ; as the *Rhemists*, and *Janseianus* (n), *Becan* (o), and *Bellarmino* (p) : For the Jesuit with great prolixity endeavours to prove the *Sacrifice of the Mass*, from the same Scripture.

And to the end that the compleat Harmony between the *Jesuit* and *Dodwell* may appear, I

(m) Chap. 10. §. 9. (n) In Loc. (o) *Mannual. Lib. 1.*  
Cap. 10. (p) *De Missâ. Lib. 1. Cap. 11. seu Lib. 5. De  
Bucharistia.* shall

shall give you Bellarmine's Arguments, as I find them truly abridg'd and translated by Willes (9). "The 8th Argument, John 4. 23. *The hour commeth and now is, when the true Worshippers, shall Worship my Father in Spirit and Truth.* By Worship and Adoration here is understood the solemn Worshipping of GOD by Sacrifice. First, the Scope or the place giveth it: For the Womans Question was of the Worship of GOD by Sacrifice, which was tied to Jerusalem, You say that *Jerusalem* is the place, where Men ought to Worship, vers. 20: but it was lawful for the *Jews* to offer Spiritual Sacrifice in any place: Therefore CHRIST's Answer must be of such a Sacrifice which should not be tied to a place, as the *Jews* Sacrifice was. Secondly, *The hour commeth, &c.* CHRIST speaketh of a new Adoration which was not before; But the time was always to offer Spiritual Sacrifices of Prayer, &c, Thirdly, CHRIST speaketh of publick and solemn Adoration, which should answer to the publick Sacrifices of the *Jews*; but Prayer and Thankgiving may be done privatly: *Ergo, he meaneth the solemn Sacrifice of the Mass.* *Bellar.* Cap. 11. Thus *Bellarmin.* And now judge, Christian Reader, if ever one Egg was liker to another, than Mr. *Dodwell* is in this matter to the *Jesuit*, and if the one brings not the very same paralogisms, the very same detestable Depravation of GOD's Word, to prove *Diocefal Episcopacy*, that the other brings to prove the *Sacrifice of the Mass.* But there is no hazard;

(9) *Synops. Papism. Controv. 13. Quæsl. 2. Part 2.*

for the same Willet has answered both of them sufficiently: His Answers do no less silence Dodwell than Bellarmin. I therefore present them to the Reader, as follows. " *Ans*w. To the first Reason. *First*, Though it were lawful for the Jews to pray other where; yet Prayer made in the Temple, had a more especial promise: And therefore it was called the House of Prayer, *Isay* 56. 7. and *Solomon* prayeth to GOD at the Dedication of the Temple, That whosoever, upon any occasion, should come and make his Prayer in that House, GOD would hear in Heaven, even if he were a Stranger, *1 Reg.* 8. 42. Wherefore Christ's Answer may include also the Worship of GOD by Prayer. *Secondly*, It followeth not, the Worship of GOD by Sacrifice was tyed to a place, or they Sacrificed only at *Jerusalem*: *Ergo*, now they shall Sacrifice every where: For by this reason the Sacrifices of Beasts might continue still, with an Enlargement only of the place: But Christ opposeth the Spiritual Worship of GOD, not limited to any place, against their Carnal Sacrifices appendant to the Temple. *Secondly*, Though the time was always for Spiritual Sacrifices, yet neither was it so general under the Law, as under Christ, whose Name is called upon among the Gentiles: And again they were notwithstanding bound to the External Sacrifices, which now are abolished by this Spiritual Worship: Which seemeth in these two respects to be a new Worship. *Thirdly*, The Argument followeth not, Prayer may be used privately: *Ergo*, it cannot be the publick Service of GOD: *For the House of GOD is called*

• called the House of Prayer: Therefore this publick  
• Spiritual Worship doth answer to the solemn Ca-  
• nal Sacrifices. Thus Dr. Willet: Where he most  
clearly and efficaciously undoes and overthrows all  
the Sophistry and Cavills brought by both of em  
for upholding their damnable Doctrine of Un-  
taphorical Sacrifices, Priests, and High Priests, un-  
der the New Testament; and, by infallible  
Consequence, their Doctrine of Jewish-like  
Temples, and great Districts or Diocesses sub-  
ject to their High Priest or Bishop. With Willet  
joyns Fulk, on this place, against the Rhemist.  
The Substance of whose Answer is, That by  
Adoration is mean'd Worshipping of GOD gene-  
rally, and not Offering Sacrifice only; and that  
in the Lord's Supper there is no more any Sacri-  
fice than in Prayer, or any other Christian Duties,  
whether private or publick. And he justifi-  
fies this his Answer by the Testimonies of  
Justin, Iræneus, Tertullian, Cyprian, Orig-  
en, Chrysostom, Hierom, Augustin, Cyrill, Theodore  
Euthymius, and Theophylact. Of the same mind  
are Bishop Jewell (r), Bishop Babington (1), and  
Bishop Morton (1); yea and all the greatest Lights  
of the Church of England, not to speak of the  
rest of the Reformed Churches, with the first  
Reformers themselves, who, as one Man, con-  
demn this unhappy and Antichristian Notion.  
He ought therefore to have been better advised  
and more sober, when he traduc'd all these  
Worthies with the odious Name of *Enthusiast*.

(r) *Def. Apolog.* Pag. 130. (s) On Gen.  
(t) *Cash. App.* Book 2, Chap. 7, and Book 4, Chap. 23.

In what place of the New Testament these constitutions of Unmetaphorical Priests and Sacrifices are to be found, he has not told us, but only left us to guess what places he eyed: And it was incongruous for him to do so, seing they are to be found no where.

Such Arguments as these are so far from contributing any thing to the Honour or Advantage of Diocesan Episcopacy, that, on the contrary, they must impress into Mens Minds deep and well grounded Sense of its Anti-vangelic and Antichristian nature and tendency.

S. VIII. But I need not much to dive into the Writings of Mr. **Dodwell**, to fish for proofs of the Romishness of his Principles: for none, in their right Mind, can Read the abstract I have already given, but they must see it appearing with a Witness. The enslaving Domination and Tyrannical Power he gives his Bishop is not the least hurtful of these very Sins, for which *Rome*, in the *Apocalypse*, gets the name of *Egypt*. 'Tis doubtful, if there be any Popish, Doctrine so gross as theirs, which gives the Church a Visible Head, through which she derives all her Life and Subsistence. And their perversion of *1 Cor. 12.* whereby they would prove this Doctrine, is altogether Popish, and stolen out of *Bellarmin* (u). Their founding of the Church not on *Peter's Confession*, but on his *Person*; their making him the only One Steward of *CHRIST's House*; and their giving to him a *Primacy* (yea as much Power as they give to the Bishops over the Presbyters, which sure is not

(u) *De Pontif. Lib: 2, Cap. 12.*

small) over the rest of the Apostles, is borrow'd from the same Loyolite (x). The erecting in the Church a Jewish-like High Priest, they owe also to the Romanists; as is to be found in the same Bellarmin (y). And accordingly their *Altars, solemn Panegyrick Feasts, Proper Sacrifice, Sacrifices of Bread and Wine, and Cathedral Temples*, are all derived from the same Judaizing Romanist.

§. I X. But the Pope, as they pretend, is sufficiently excluded, by sustaining, that all Bishops are High Priests, and compleatly Equal, and that the Church Universal is not an Organic, but a Homogeneous Body, and so admits of no Visible Head. But this can satisfy none, nor vindicat them from the just imputation of Popery: For, let once a Man believe their Doctrine concerning the Bishop's being the *Principle of Unity*, and he'll see an evident necessity of One Head, or Pope, to all Christians; he'll see, that they must either be strangely demented, or not sincere, while they deny this Inference; he'll see, that this Shift whereby they pretend to evite it, is but a meer elusion. For, if Peter had no less Power over the rest of the *Apostles*, than the Hierarchies give to every *Bishop* over his *Presbyters*; then this Equality of the Apostles, and in them, of all Bishops, is quite gone. And altho' they tell him, that Peter underwent two Respects or Considerations, in one of which he was Equal with, and in the other, Superiour to the rest of the Apostles; he will justly laugh at this Dream, as having no

(x) *De Pontif.* Lib. 1. Cap. 10. & seq. (y) *De Pontif.* Lib. 1. Cap. 9. *de Cler.* Cap. 13.

foundation in Scripture, no other ground, but the naked Assertions, and airy Fancy of some dreaming Speculators. If once one be perswaded, that, on this account, that GOD is One, and CHRIST is One, there must be another Individual Visible Head, to Represent this One GOD, or One CHRIST, is it likely that such a one will fist in Diocesan Churches more than in Parochials, and not ascend to the Church Universal, and conclude that there is no less a necessity of One Individual and Visible Head here on Earth to Represent *that*, and to give Life to the particular Churches, than of One single Person, to Represent, Head, and give Life unto any inferiour Church whatsoever? He will see that their Diocesan Church is really no less Monstrous and Two-headed, than is the *Roman*; he'll see, finally, that *Dodwell's Pillar*, raised to uphold their tottering Structure, is nothing save the *Romish* rotten Prop, the Antiscriptural and senseless Fiction express'd by *Bellarmin* in the following Words. *All the Apostles were Heads, Rectors, and Pastors of the Universal Church, but not the same way that Peter was Head, Rector, and Pastor. For they had a Supreme and most ample Power, as they were Apostles or Legates, but Peter as an ordinary Pastor. Moreover they so had this plenitude of Power, as that Peter notwithstanding was their Head, and not e* Contra (z).

(z) *Omnis fuerunt Capita, Rectora, & Pastores Ecclesias Universae, sed non eodem modo quo Petrus. Illi enim habuerunt summam atque amplissimam. Potestatem ut Apostoli seu Legati, Petrus autem ut Pastor ordinarius. Deinde ita habuerunt plenitudinem potestatis, ut tamen Petrus esset caput eorum & ab illo penderent non e contrario.*  
D: *Pontif. Lib. I, Cap. 11.*

Secondly, Many of the Hierarchs in Doctrine, and all of them ( as shall in its place be demonstrated ) in Practice, condemn the Equality of *Diocesan Bishops*, and set *Metropolitans* over them; and thus we have *High Priests* over *High Priests*, and his *Diocesan Church* becomes a Non-organical and Imperfect Body, requiring a *Visible Head* above its proper *Diocesan*.

Thirdly, The Universal Church must be reck'ned a *Heterogeneous or Organical Body*, no less than any particular Church; for **CHRIST** cannot be Head to her under another consideration or respect: And therefore, if a particular Church must have another Individual Person, beside **CHRIST**, for her *Principle of Unity*, and *Head*, without which she cannot subsist; the Universal Church stands no less in need of another Individual *Principle and Head*, beside **CHRIST** also.

Fourthly, If such an *Unity*, without which the Catholick Church can have no Life or Being, must be plac'd not in Consent in sound Doctrine, but in Persons; it will be found much more congruous and reasonable to place it in One Individual than in a Multitude, in One guiding the whole College of Bishops, than in the College it self. Nothing, I say, more natural and rational than this Conclusion: A College of *Diocesan Bishops* still remains a Mu'titude, no less than a College, or Presbytery of Parochial, or Congregational Bishops, or Pastors. Wherefore,

Fifthly, The Protestant Writers have been always careful, in opposition to the Papacy, not to place the *Unity of the Church* in either the *Unity*

Unity of Person, or Persons Representing her; but in that of Consent and Harmony of sound Faith and Doctrine. “ What Lovanian vanity is this, (saith Bishop *Jewell*) (a) “ to say, the Members of the Church of CHRIST abide in the Unity of the Pope? What Scripture, or Doctor, or Father ever told you of such Unity? St. *Paul* saith we are all one, (not in the Pope, but) in CHRIST JESUS. *Whitaker* saith (b), “ That the internal Unity of the Church is preserved, when Pious and truly Faithful Men being taught by CHRIST, and the Holy Ghost, acquiesce in one Faith necessary to Salvation, not for the Authority of the Pope, but because they learn’d that it was true from the Holy Ghost. And, “ Our Concord is not contain’d in the bond of Humane Authority, but in that of the Scripture. And external Unity is that which consists in a publick Consent of all Doctrines, which, altho’ desirable, is not yet promised. And (c), “ The third Argument against the Roman Monarchy is *Calvin’s*, out of the 4 to the *Ephes*. *One Body, one Spirit, one Hope of our Calling, one LORD, one Faith*: In these Causes of Unity the Apostle mentions no Pope for preserving the Church in Unity. *Bellarmin* boldly afferts, that one Pope is sufficiently comprehended in these Words, *One Body* and *One Spirit*: He understands it, I suppose, confusedly, as himself laid above. For where will he find *One Pope* in these Words? In *Body*, or in *Spirit*? As, saith *Bellarmin*, in a

(a) *Def. Apol.* Pag. 418. (b) *Controv.* 4. *Quest.* 1. *Cap.* 2. S. 19. (c) *Cap.* 3. §. 6.

‘ natural Body Unity of the Members is preserved, because all the Members obey one Head; so in the Church, Unity is preserved, when all obey One. I answer, first, what the Apostle writes of *One Body* and *Spirit* belongs nothing to *One Pope*, ( And I say, on the same grounds, it belongs nothing to *One Bishop*.) “ And unless *Bellarmin* were the most Confident of all Divines, he would never have detorted these words to prove a Papacy. If *Dodwell*, *F. S.* and such Companions had not been altogether as immodest, they had never detorted this or its parallel Scriptures to hammer out their *High Priest*, and *Episcopal Monarch*. “ The Apostle ( proceeds Whitaker ) “ puts the *Epheſians* in mind that there is *One Body*, and concludes, that therefore they ought to keep Concord and Unity. And the whole Church is *One Body*, of which every pious Person is a Member. But pray, whose Body is the Church? The Pope’s? (*the Bishop’s?*) Did the Apostle, did *Paul* in the least either express or signify, that the Pope is the Head of this Body? Did he in the least, either here or in the parallel Scriptures express or signify, that the Bishop is the Head of this Body, the Head of the Church, either Catholic or Particular.

— *Mutato nomine de te  
Fabula narratur.* —

“ Is it obscure ( continues Whitaker ) to any whom *Paul* understands to be the Head of this Body? &c. “ Unity ( saith *Sutliyius* (d) )

(d) *De Pontif. Rom. Lib. 1. Cap. 7.*

is preserved without a chief Monarch in the Government of the Church ; Endeavouring, saith the Apostle, to keep the Unity of the Spirit in the bond of Peace, &c. Eph. 4. 3, 4, 5. But the Apostle nowhere mentions one Monarch, there is therefore no need of him. And as little mentions he a Diocesan Monarch ; there is therefore as little need of Him. (e) The Unity of the Church consists in the Unity of Faith, of the Sacraments, and in the Worship of One G O D. I might alledge to the same purpose, Fulk, Morton, and many other famous English Divines, not to name the rest of the Reformed Writers, (on whom to insist it were endless) were it not that I design brevity, and believe that what is said will satisfy all that are capable of satisfaction.

Sixtly, Is it reasonable to think, that if a Man once be perswaded, that there is in the Christian Church a *High Priesthood* and *Hierarchy* copied from that of the *Jews*, he shall not be very apt and inclinable to Judge, that there ought to be One High Priest over all the Christian Church, as well as there was over the *Jewish*, to the end the Copy may be liker the Original ? On all these accounts, Men must of necessity, having once renounc'd the Doctrine of the Parity of Gospel Ministers, become as ready and apt to leave the Doctrine of simple Episcopacy, or the Equality of Diocesan Bishops : The same Principles and Motives that oblige them to desert the former, do with no less cogency beat them from the latter, and drive them to one Catholic

(e) Lib. I. Cap. I.

Principle of Unity, and Visible Head, in the close.

§. X. This was the sad Fate of the Ancient Church, so soon as she was sour'd with this Leaven. For tho', as elsewhere (f.) I have made evident, and Dowwell and J. S. deny not, the Fathers held and asserted ordinarily the compleat Parity and Equality of all Bishops; yet they did piece and piece, gradually and insensibly slide from this their Doctrine: They had scarce admitted and embrac'd the Doctrine of the expediency and congruity of Imparity among Pastors, when they began to violate their Principle of the Equality of Bishops. For so soon as you are able to apprehend in the Ancient Church a Distinction between Bishop and Presbyter, you shall as soon discover a difference more noticeable among the Bishops themselves. This cannot be questionable to any who shall but once salute them; and so an Instance or two shall suffice in a matter so undeniable. The 34th of these called the Apostotic Canons decrees, *That the Bishops of every Nation ought to know him who is first among them, and acknowledge him for their Head, and do nothing of Moment without his Consent, and be nothing without theirs* (g.). Where the Primate, or first Bishop, has a Negative Voice allow'd him over all those of the Nation or Province; and so there is Imparity with a witness among Bishops themselves, in

(f.) Naz. Quer. Part 2. §. 10. (g.) Τὰς ἀποκένε  
καὶ τὰς ἔθιται Χρὶ τὸν εὐαγγελίον, καὶ οὐδὲν  
αὐτὸν ὡς κεφαλὴν, καὶ μηδέ τι πρὸτερον αὐτὸν τὸ  
κεφάλην γενώμενον, &c.

or, at least, very near to the *Cyprianic Age*: For about that time were these *Canons* made. In the next succeeding, *viz.* the fourth Century, we find *Metropolitans* expressly mention'd, as having been of some duration and standing (*b*). And altho' neither *Patriarchs* nor *Exarchs* had yet rept in, there was notwithstanding in *Alexandria* something too like an *Exarch*; for its Bishop had the Power over all the Bishops of *Egypt*, *Lybia*, and *Pentapolis*, wherein there were several Provinces subject to their several *Metropolitans*: *Lea* it made one of the fourteen *Diocesses* of the Empire, and so was ruled by an Ecclesiastic *Exarch*. And shortly after this, *viz.* in the Council of *Chalcedon*, we find these *Exarchs* of *Diocesses*, who Ruled not only over private Bishops, but *Metropolitans*, expressly mentioned in. 9. and 17. These *Exarchs* again were subject to *Patriarchs*, and, lastly, the *Patriarchs* the *Pope*. Nor could their Mischievous *Schism*, and false *Pretext of Unity*, lead to a better understanding: Like *Adonibezek*, as they had dealt with others, so *GOD*, in his Tremenduous judgments, dealt with them.

§. XI. There were at the same time other Bishops, called *Choropistopi*, or Country Bishops, low and mean as any of these nam'd were high and magnificent: These were little better than Drudges to both City Bishop and City Clergy, and yet they were as true and real Bishops as the highest in the Hierarchy; as is affirm'd ev'n by the learn'dest of Prelatists, *Beveridge*, and others. Most memorable on

(*b*) *Conc. Nicen.* *Can. 4.*, *6.*, *8.*

this occasion are the Words of Dr. Parker (i). Now here ( faith he ) the Papists and Presbyterians agree, as they do in every thing else against the right Constitution of the Primitive Church ; that they ( viz. the *Chorepiscopi* ) were not proper Bishops but Presbyters. And I deny not, that some Presbyterians have thought, that the Ancients, after the Distinction of Bishop and Presbyter thro' Humane Custom had obtain'd, look'd on these *Chorepiscopi* as Presbyters, or as such as were thought in the Primitive Church to be of no higher Order ; tho' never a Presbyterian said nor thought, that they were no more but simple Presbyters by Divine Appointment, being all of 'em believ'd, that there was never such a thing of Divine Institution. And if this be a Popish Doctrine I leave to the Consideration of these who bruik any Remains of Knowledge and Conscience. But were this Opinion never so noxious, 'tis nothing ; the most knowing of Presbyterians are free of it, as *Calderwood* ( k ), and *Blondel* ( l ) ; And on the other hand, *Whitgift* ( m ), *Forbes* ( n ), *Field* ( o ), and *Maurice* ( p ), all first rate Hierarchics, are Dogmatick, that the *Chorepiscopi* were no Bishops, but meer Presbyters ; and so, in Parker's mind, fast Friends to Papists. And now judge, if Parker, in this Dealing, either fear'd GOD, or regarded Man. Nor was ever any Man, nor can any Man be more inno-

(i) Account of the Government of the Christian Church  
§. 13. ( k ) *Alt. Dam.* Pag. 228, & seq. 291, 472. ( l )  
*Apolog.* Pag. 120, &c. ( m ) *Def.* Pag. 248. ( n ) *Iren. Lib.*  
2. Cap. 11. ( o ) *Of the Church, Book 5.* *Chap. 39.* ( p )  
*Def. Dioces. Episc.* Pag. 452.

cent, who ever did, or shall endeavour to clas<sup>s</sup> Presbyterians with Papists, who are Parties as far different one from another, as is Sweet from Bitter, Light from Darkness.

§. XII. And now, to return to our main Argument: We need only to compare this Principle and Doctrine of compleat Parity among all Bishops, which was held so constantly and unanimously by the Fathers, with their Practice, erecting these various Degrees of Bishops, and establishing among them a huge Imparity; and we must anon perceive, that the whole Plea of the Hierarchies, from the Fathers, for the Distinction of Bishop and Presbyter, is at once for ever overthrown. For, be it given, but not granted, that the Fathers in their Practice, held it inviolable, and stuck clos to it; this will no more prove, that they thought it of Divine Institution, than their establishing these various Degrees among Bishops themselves will prove, that they thought that these various Degrees of, and Imparity among Bishops, were also founded on Divine Warrant. Be it also given, that they professed, that this Distinction was grounded on Scripture; yet it is nothing, seing at times they said no less in favours of Imparity among Bishops: As when they intimate, that *Timothy* was Bishop of all *Asia*, and *Titus* of all *Crete*; either of which Regions contain'd many Bishopricks, and each City is allow'd to have had its proper Bishop (q). Now, how they fell into so strange a Management, is not easily conjectured: It it

(q) Vide *Theodoret.* Argum. in 1 Tim. & *Clarysoft.* & *Theophylact.* in Tit. & *Euseb.* Lib. 3; Cap. 4.

be not said, that they thought, that in Scripture Account, all Bishops were Equal; yet they thought, that the Church had a Power left her for Altering that Constitution; or else, that this came to pass out of meer neglecting of due Reflection on what they did, so that they never adverted to the Dissonancy between their Opinion and Practice. Yea so inadvertent were they, that they used with equal Security and Confidence, to publish in this Matter Assertions flatly contradictory; For the false *Anopagite* (i.e. g.) saith, "The Divine Order of Bishops is the first of these Orders which see GOD: And it is also the Highest and the Last: For therein is finished and compleated the whole Contexture of the Christian Hierarchy. For as we see the whole Hierarchy terminated in JESUS; so every particular one is terminated in its own Divine Bishop. Hence *J. S.* concludes (r.) That, in this Author's Mind, "there was no Bishop of Bishops: No Universal Bishop: No Intermedial Step between the College of Bishops, and the Invisible Head of the Church. And I own the justness of this Conclusion; but withal I desire *J. S.*'s Attention to the *Pseudodionysie* his Eight Epistle, to *Demophilus* the Monk (s), "Be thou subject (saith he) to the Venerable Deacons, and let them be subject to the Priests, and the Priests to the High Priests, and the High Priests to the Apostles and their Successors. Is there here no Bishop of Bishops? No Intermedial Step be-

(r) Chap. 9. §. 6. (s) εοι οι διοι λατερουρηδ, τα  
τουτοις οι επερχασι διε, τοις επενοσ; η τοις επερχασι  
οι απεσολοι. η οι ταυ αποσβλων διαδοχοι.

tween the College of Bishops, and the Invisible Head of the Church? Nor was the Conduct of much better Men, than was this Impostor, more accountable: The Nicene Fathers were, without peradventure, in Theory and Doctrine, for the Equality of Bishops, who, notwithstanding, were the great Promovers of their Inequality, and Settlers of *Metropolitans* and *Ecclesiastic Exarchs*. And, after that, *Julius*, the first of *Rome*, in his *Epistle*, which is preserved in *Athanasius's Apology*, plainly asserts the Equality of all Bishops, who yet certainly liked well enough of the Exaltation and Superiority that himself, and the Prelates of some other *Sees*, had then got over the rest of the Bishops: Both the Superior and Inferior Bishops acquiesc'd therein, as an Excellent Expedient for the Preservation of the Churches Peace and Unity. The Motives which inclin'd the Ancients to Prelacy, and to Arch-prelacy, were exactly one and the same: They thought Imparity among Pastors was requisite, and that over all the Pastors, or Presbyters in any one City, there should be One Bishop, as there is but One GOD, One CHRIST, One HOLY GHOST; as the *Roman* penitent Schismaticks express themselves (1); to the end that there might not be as many Factions as there were Priests, but Peace might be preserved, and a Remedy against Schism provided: As *Jerome* saith (2). Now the same Reason was no less apt, native, and

(1) In *Epistolâ Cornelii ad Cyprianum*, inter ejus *Epistolâ* 49. *Nic enim ignoramus Unum Deum esse, Unum Christum esse Dominum, Unum Spiritum Sanctum, Unum Episcopum in Catholicâ Ecclesiâ esse debere.* (2) *Dialog. advers. Lucifer.*

powerful to lead them to an Imparity of Bishops, as is plain at the very first view. And we might have been sure, that it did so, tho' they had been altogether silent: But, indeed, they are not, but clearly enough intimate so much. Review the foremention'd 34th. Canon of the Apostles (as they are called), and you shall there find it evident. *It behoves (saith they) the Bishops of every Nation to know him who is First among them. Why so? And acknowledge him (continue they) as their Head.* Where you see Unity is the ground they go on; here is another Step between the simple Bishops and their Invisible Head, CHRIST. *And to do nothing which is hard, or of moment, without his Consent.* Here the Arch-bishop has compleat Negative, a Power no less than that of S. and others pretend to give the Bishops over the Presbyters. *But each of 'em may do these things that belong to the Parish and the subject Villages; nor let him do ought without the Consent of the rest.* Here as I said, is a Reciprocal Negative: But mark what follows: *For so there shall be Unanimity, and GOD shall be Glorify'd.* Now, what can be more manifest, than is the Confession of the Author of these Canons, that this same Motive, viz Unity, that induc'd them to establish Imparity among Pastors, or a simple Episcopacy, prompted them likewise to introduce Imparity among Bishops, and erect Metropolitans, Primates, Arch-bishops, with a Power no less real and conspicuous over simple Bishops, or Suffragans as they were afterward called, than they had over Presbyters: This is also clear in the 9th Canon of the Council of Antioch, and the 14th

of the Council of Sardica, and many other Constitutions of these times. The same pretext, or preposterous Desire of Unity and Order, moved them to introduce Ecclesiastic *Exarchs* and *Patriarchs*; as is plain in the 9th. and 17th. Canons of the Council of Chalcedon, where they clearly intimate, that one great use they had for both, was, the keeping of the Church in Unity and Order, and deciding Debates. *If (say they) (x) any Bishop, or Clergyman has any Controversy with the Metropolitan of the Province, let him go to the Exarch of the Diocese, or to the Throne of the Bishop of Constantinople, and there let him plead his Cause.* Yea even before the time of this Council, the Synod of Sardica (as is elsewhere (y) made appear) was beginning to look to *Rome* it self, and that on this very ground, That Unity may be the better keep'd, and Controversies decided.

§. XIII. Moreover, that this Motive taken from Unity and Concord leaves them not at simple Episcopacy, but carries them on higher, is confess'd by the Hierarchics themselves.

“It is a great point of good Husbandry (saith Whitgift) (z) “and Policy also, to have, besides the several Shepherds over several Flocks, and sundry Watchmen over sundry Cities, diverse other to feed the Sheep, as occasion serveth, and to admonish the Watchmen and the Cities of their Duties: Else why did the A-

(x) Can. 9. Εἰ δὲ πρὸς τὸν τῆς αὐλῆς ἐπαρχίας μητροπολίτην, ἐπίσκοπος, οὐ κληρικὸς παριστέοντι, κατα-  
γεγενέτω οὐ τὸν ἐξαρχὸν τῆς διοικήσεως, οὐ τὸν βεστιλευόντος  
καραπινεπόλεως θρόνον, καὶ ἐπ' αυτῷ πιναζέσθω. (y) Naz.  
Quer. P. 2. §. 10. (z) Defence, &c. Pag. 220.

postles, after they had planted the Churches, and placed Shepherds and Watchmen over them, so diligently afterwards visit them, and so carefully look unto them, as we read *Act. 14. 15, 18*? Was the Watch, think you, the worse kept, or the Sheep the negligentlier looked unto? The Policy that *Darius* used, *Daniel 6.* when he appointed a hundred and twenty Governours over all his Realm, and over them three to oversee them, and take an Account of their Doings, is greatly commended: And why may not this Policy be necessary in the Ecclesiastical State also? But you here run smoothly away with the Matter, and suppose, that there may not be for several Cities and several Flocks, several Watchmen and Shepherds, because there be some that have a general Care over many Flocks and Cities. If thousand Towns or Cities have a thousand Watchmen appointed unto them, to have the particular Care over them, and also one, two or more to have a general Care both over the Watchmen, and over the Cities also, do you not think, that all shall be in better Order, and in much more Safety. And again (a) *Cartwright* thus reasons: "Moreover these Ministries, without the which the Church is fully builded, and brought to Perfection and complete Unity, are not to be retained in the Church: But without the Ministries of Archibishop, &c. the Church may be fully builded and brought to Perfection, therefore these Ministries are not to be retained. To which

Whitgift gives the following Answer. " You Minor is untrue. For the Church in a Kingdom, where it hath an External Government, where it includeth both good and bad, where it is molested with Contentious Persons, with Schisms, Heresies, &c. cannot enjoy compleat Unity, nor be perfectly governed touching the External Form and Government, without such Offices and Governours. Your Major also containeth dangerous Doctrine, including as well the Christian Magistrate, as the *Arch-bishop*. And it is in effect all one with this Argument: *The Church is fully builded and brought to Perfection and compleat Unity without the Christian Magistrate: Therefore Christian Magistrates are not so to be retained*, which is the very Argument of the Anabaptists against Christian Magistrates. You must therefore understand, that the Church must as well be preserved and kept in Perfection, Peace, and Unity, as builded and brought thereunto, and that such Offices and Functions are lawful as tend to that end, and be therefore by lawful Authority appointed; howsoever some wayward Persons think the contrary. The same is the Doctrine of Parker (b). " Now (saith he) in Conformity to this Civil Mold of the Empire, the Constitution of the Church was cast, that as Bishopricks were erected in Cities, so were Metropolitans in Provinces, who presided over the Bishops of Inferior Cities, as the Provincial Governors did over the City Magistrates. And thereby they not

(b) An Account of the Government of the Christian Church, §. 14.

only settled the most expedit Correspondence with the Civil Government, but by making the head City of every Province the Metropolis of the Church within that Province, upon which the Inferior Cities depended as the Centre of Communion ; they admirably secur'd the Unity of the whole Body, whilst every Episcopal Church exercised ordinary Jurisdiction within it self, but was bound in cases of great difficulty, or such as concern'd the common Christianity, or the Peace of the particular Province, or upon any Summons from the Metropolitan to have Recourse to the Mother Church. Thus he. And indeed it is certain, that their Arguments for their Metropolitanship are not a whit meaner than these for simple Episcopacy. And now, as I trust, I have incontestably made out, that their Principle of *Imparity* among *Pastors* eats up and consumes their other Principle of *Parity* among *Bishops*; *Bishops*, I say, of whatsoever kind or degree, *Metropolitan*, *Exarchick*, or *Patriarchick*, no less than of simple *Dioceſans*; and leads to one Supreme and *Visible Head*; That it naturally does so, and that it *de facto* did so, and that no Equality or Parity of *Dioceſan Bishops* is really maintain'd by our Hierarchies, more than Parity of *Pastors*; And, finally, that their Principles and Grounds they go on, in their Defence of *Imparity* among *Pastors*, compel them also to leave the Doctrine of the Parity of *Bishops*: And so I have prevented and preoccupied the whole Marrow and Substance of the following part of this 9th. Chapter. I shall, notwithstanding, impartially

partially survey whatsoever he has adduc'd, and demonstrate the Impertinency and Weakness of every particular so evidently, that he that runs may read it.

S. XIV. "Proceed we ( *saitb. J. S.* ) (c) to consider a little the Grounds of the common Clamour, rais'd by our Presbyterian Brethren against the Advocates for Episcopacy, as if they were Friends generally to the Papacy. That there is such a bold Calumny zealously and industriously propagated among the People by the Advocates for Presbytery, is so notorious as to need no proof: — — — So far as I have been able to advert, the Grounds of the Calumny may be reduced to Two. 1. That the Prelatic Advocates make use of Popish Arguments, or borrow their Arguments from the Papists. 2. That Episcopacy proves the way to the Papacy: The same Reason that raises a Bishop over Presbyters, with equal Force tends to raise a Pope over the Bishops. These two Grounds I shall briefly examine. On the other hand, I affirm, that all this is so far from being a Calumny, that never was there a Charge more true, more just, or more well grounded: Most needlessly, therefore, has he amassed so many Phrases and Speeches out of Mr. Rule's *Good Old Way*, and Mr. Forrester's *Hierarchical Claim*, and my *Nazianzeni Querela*, to prove, that the Presbyterians, and we in particular, bring this Charge against the Prelatic Arguments. As to what concerns me, I deny nothing; I am a-sham'd of nothing of all he has transcribed; nor will I take notice of the two or three sorry Snar-

lings which he interweaves with the Passages he quotes, wherein, sometimes designing to hit me, he, if he does any thing, hits his own Party. For my giving to the Jesuites the Name of *Jebusites*, he will have to be *Sbeer Wit*, and yet I had it out of a famous Prelatist, *Sutlivius*, the Title of one of whose Books is, *M. Sutlivii de Pontifice Romano, ejusque injustissima in Ecclesi Dominatione, adversus Robertum Bellarminum, & universum Jebusitarum Sodalitium.* He has the same pretty often thro' his Book. Other Prelatists might, doubtless, be found using this or the like Paranomastic Trajections; the Matter is not worth the Pursuit. He is as wide of his Mark, but more dishonest, while he represents me as saying, *That Dodwell, some time or other, will throw off the Mask, and profess himself a Romanist.* I was never so rash as to say so: I am sure, he can do as good Service to the Romish Interest while he keeps it on. His saying, that *Circumcisus Doctor Monro, that my Nazianzeni Querela is a brave Book*, and the like, I neglect, as Stuff too insipid to take with any Man, and too blunt to hurt any Man, if it be not the Author himself. Nor deals he more fairly in his Animadversions on the Passages he takes out of *Mr. Rule and Mr. Forrester*: He pretends, e. g. that to this Argument of *Dr. Monro*, for Episcopacy, [ "That we have the same (if not better) Evidence of its having been the Government of the Church, ever since the Apostles days, than we have for the Canon of the Scripture"] *Mr. Rule* gives no intelligible Answer, except that he calls it a *Popish Argument*. But indeed

deed J. S. could not understand his Answer, because he would not, for which I may appeal to any Man, tho' but of ordinary Intelligence, if he seriously compare Dr. Monro's Enquiry, Pag. 133, 134, 135. with Mr. Rule's *Good Old Way*, Pag. 141, 142, 143.

§.XV. But to our principal Work; which is to examine how he has dissipated our Charge, *viz.* That they use *Popish Arguments*, and borrow their Arguments for establishing Prelacy from the Papists. And first he says, that it is not necessarily true. Why so? Why, many of the Advocates for Prelacy have been Men as learn'd, as any Papist of them all, and had Opportunities and Abilities to derive their Arguments more immediatly, and thereby more securely, from the true Fountains. On the contrary, if, as I proved, and he attempts not to disprove, the Prelatists all along use these very Arguments that the Papists bring for Prelacy, against the common and received Doctrine of the Protestants, and these very Exceptions and Evasions the Papists use, whereby to evite the Arguments the Reformed bring against it, they give a sure and infallible Sign of their near *Consanguinity*, yea *Unity* with the Papists. Is any Man, when he Harmonizeth any two Sects, oblig'd to prove, that either of these Parties read the Books of the other? Is this either possible or needful to be demonstrated? Is it not enough, if he prove, that both Parties hold the same Doctrine, use the same Arguments, advance the same Defences and Answers, and have the same Friends and Adversaries? At a word, his Answer is intirely of a piece with the Answer of *Barclay*, the Quaker, who, having been prov-

ed to be guilty of Socinianism, thought it sufficient to Repone, that he had never read two Lines of Socinus. I pass his saying, that the Prelatists have been the Men in Britain, who have most Learnedly, most Irresistibly, and upon the best and surest Principles, overthrown the very Foundations of Popery, as a parcel of his Thrasonic and false Boasting, it being most certain, that never Man either has, or can throughly, solidly, and happily overthrow the Foundations of Popery, but upon the Principles of Parity. His Bragging, that not the Presbyterians, but Prelatists were, in the time of King James the 7<sup>th</sup>, the chief Champions for the Protestant Cause in Britain, is nothing but a Glorying in his own and his Brethrens Shame, who, when they themselves, with Scarce paralell'd Fury, Malice, and Cruelty, had so ruin'd, crush'd, and overwhelm'd all the Presbyterians, but more especially such as were most able to oppose Popery, that they could scarce find where to lay their Heads, much less get time, Books and other things requisite to the Papal War, can yet accuse them, as if they had, of choice, either deserted, or done but little for the Protestant Interest.

§. X V I. In the next place, he endeavours to prove, that our Charge is *Senseless*. Take it in his own Words (d): “Granting (saith he) this Plea were true, yet it is certainly most Senseless. For, say, that we borrowed Arguments from the Papists, what are they the worse for that, if otherways they are good? I thought the value of an Argument had de-

(d) §. 14.

‘ pended

pended on its Intrinsic Force ; and if it had enough of that, it mattered not who had used it. And how can the borrowing of an Argument from Papists infer that the borrower is inclin'd to Popery ? St. Paul borrowed Arguments from *Aratus* and *Epimenides* two Heathen Poets : Was he therefore an Heathen Poet ? Must every Man be a Pagan Philosopher who borrows an Argument from *Plato* or *Cicero* to prove the Soul Immortal ? Must all Christians be Devils, because ( as they ) the Devil has sometimes confessed our Saviour to be the Son of GOD ? Come, Gentlemen, you *W. J.* and you *T. E.* and you *G. R.* supposing you were engag'd with a *Socinian*, concerning the Divinity or the Satisfaction of our LORD, would you carefully abstain from all Arguments which at any time had been used by any Papist, for establishing these Great and Fundamental Articles of our Religion ? If you did so, methinks you should make an admirable Congress of it. If not, what could you have to say to the *Socinian*, when he should tell you, Fy for shame, Gentlemen, are you Papists ? is not that a Popish Argument ? Thus he, and much more of the same stamp, but nothing more to his purpose : And that this is nothing to it the thinking and ingenuous Reader must see and own, if, as he is oblig'd to do, he keep in view the Charge we now manage, viz. That the Hierarchical Doctrine of Imparity among Pastors, or of the real Distinction between Bishop and Presbyter is universally defended and asserted by Papists, and no less unanimously rejected and disproved

disproved by Protestants, that both Papists and our *Britannic Hierarchies* use the same Arguments to establish this Doctrine, the same Improvements of these Arguments; and finally, the same Defences, Distinctions, and Evasions in opposition to the Arguments that Protestants in their Debates with Papists, and Presbyterians in theirs with Prelatists bring against it: This, I say, is our Charge: And since, as is now made appear, it is true, then there is no dealing with it, no evading or eluding of it with any pretext whatsoever: Yea his own Reason and Conscience cannot miss to tell him that he was, when he penned this Discourse, possessed with a frenzie or worse: Otherways, was it possible for him to be ignorant, that, in the present Case and Question, we must abstract from the Intrinsic value of both Arguments and Positions? Was it possible for him to be ignorant, that all these his Instances were the product of Senselessness scarce parallelable? Do the Arguments borrowed by *Paul* from the Heathenish Poets, or these that may be got from *Plato* for establishing the Souls Immortality, militate for Paganism *against* Christianity? Or does any Man, when he demonstrates the truth of the Doctrine of CHRIST's Deity, or Satisfaction, by Arguments common to Protestants with Papists, Fight for Papists and Popish Doctrine, *against* Protestants, and the Doctrine peculiar to them?

¶. XVII. In short, if this his Answer be sustainable, neither *Unitarians*, nor *Quakers*, nor any other Papizing Sect can ever be convicted

of Popery. And accordingly these Sectaries being accus'd of Popery, their Defences exactly coincide. Take an Instance or two: Robert Barclay the Quaker, in his *Apology*, denys, that the Scriptures are a compleat Canon, for this Reason, Because in all the Scripture we Read not this necessary Article of Faith, that these Books are only Canonic Scripture. This Argument Mr. John Braun (e) shews to be Popish, and taken out of Bellarmin (f); to which Barclay (g) makes this Reply. What then? I could tell him an hundred Arguments used by him, which the Papists also use against us: Will be say it follows, they are invalid. To this I Duply'd as follows (h): "Can he say, that his Adversary had an hundred Arguments common to him with Papists, tending to the overthrow of the Doctrine of the Reformed Churches, which they hold in opposition to Papists. Either this he must say, otherways he only discovereth a desperate Cause, and an effronted Defender: For certainly there are Arguments common to both us and the Papists, by which we defend the Truth of the Christian Religion in opposition to Heathens and Jews; yet none, except he that is altogether careless what he says, or that mindeth to infer *Quidlibet ex Quolibet*, will affirm, that *Protestants* are *Papists*, or *Papists*, *Protestants* upon that account. Hence it is clear, that, as there is not the least shadow of a difference between *Papists* and *Quakers* in this point, so this Quaker is conscious of it, se-

(e) Quakerism the Path way to Paganism, pag. 87.

(f) *De Verbo Dei. Lib. 4. Cap. 4.* (g) *Vindic. pag. 35*

(h) *Ver. Patr. pag. 72.*

ing he could not but know that if this shift did him any service, to distinguish him from a Papist, it will no less distinguish a Papist from himself, and prove him to be no Papist. This my Duply my Plowman, who undertook *Barclay's* Detract, adventures not to handle or mention in the least: And it had been his true Interest to have served all my Book after this Fashion; for, *Even a Fool when he holdeth his peace is counted Wise.* In the mean while I justly interpret his silence to be a real Confession of the Crime and Guile of Popery. Nor is another Confession of his, in the very place, where, according to his undertaking, he ought to have purged *Barclay* from my Charge, less observable (i). He concludes us Papists (saith he), because forsooth, we deny the *Scriptures* to be the principal Rule of Faith and Manners, and the only Judge of Controversies. I do so, and except you retract this Heresie, you must still be reputed Papists in this greare and weighty Article. Be heare his Answer: First, He bath need here of some of his Metaphysical Formalities to distinguish betwix the Rule or Law, and the Judge, but this we may expect next. Flat staring Nonsense. I tell him if he be capable of Instruction, the Words of the Judge are exegeticall of the Words Principal Rule. The Reason (continued my Plow-man) he giveth, because our Arguements (as he allegeth) concur with theirs, and instances that of *Revel. 22. 11* compared with *Deut. 4. 2*, but bath brought nothing to disprove the Inference: Only telling us, to the purpose may *Bellarmin* Answer, and the rest of it

(i) Plow-man Rebuking the Priest, pag. 123.

Jesuites. And this was enough and all I was obliged to bring ; my only purpose there being to discover the Identity of Papists and Quakers, in this grand Error and Heretical Assertion, That the Scriptures are not the principal Rule of Faith and Manners, and the chief Judge of Controversies. And the Quaker, in all this his Discourse, clearly justifies and confirms my Charge. But the difference (continues he) lyeth here, the Papists would thereby set up the Roman Church, and unwritten Traditions to be the primary Rule ; but we the Teachings of the Spirit of CHRIST : So that according to Patroclus own words, in page 32. we differ as far as Heaven and Earth. And now, that by this Swatch you may judge of his whole Web, observe that he confounds and shuffles two points of Popery that are most separable and distinct one from another, viz. To deny the Scriptures to be the principal Rule of Faith and Manners, and the chief Judge of Controversies, and, To set up the Roman Church and Unwritten Traditions to be the Primary Rule : I accused the Quakers only of the former, He, out of a studied Senselessness, tells me, that they are not guilty of the latter. That ever I said the Quakers and Papists differ as far as Heaven and Earth is a monstrous untruth : Consult the page he cites. Sure, a Papizing Quaker's brain differs little from the most noysome and noxious part of Earth. And now to return to J. S. and Robert Barclay, 'tis undeni-  
able, that their Answers are really the same, containing in sum and substance this most senseless and ridiculous Paralogism : Viz. He that holds Doctrines and Arguments common

to Protestants with Papists, cannot on this account be reckoned guilty of Popery; *Ergo*, He that holds Doctrines and uses Arguments proper and peculiar to Papists in opposition to Protestants, cannot on this account be reckoned guilty of Popery. Take yet another Instance out of George Keith, then an *Arch-Quaker*, as Mr. Alexander justly calls him (k). "Every Doctrine (saith he) affirmed in Words by the Papists is not a Popish Doctrine, otherwise, that there is one only GOD, that CHRIST dyed for Sinners, and rose again, and in a word, all the Articles of the Apostolick Creed should be Popish Doctrines, because in words affirmed by Papists. A Popish Doctrine then is A Doctrine taught and believed commonly by Papists repugnant unto or contradicting the Testimony of the Scriptures either expressly, or by just and necessary consequence of sound Reason. This Definition of a Popish Doctrine is so fair and just, that, as I suppose, no Protestant will disown it, nay not John Menzies himself. And (l), "Before I descend to a particular Examination of these eight Instances, I premit this general Consideration, viz. That if we should acknowledge that these eight Instances, as worded and laid down by John Menzies, were held by all Papists and Quakers so called, which yet is false yet that the Consequence doth not follow, that they are Popish Doctrines, unless he had also proved, that they are repugnant unto the Scriptures Testimony, according to the Definition of a Popish Doctrine."

(k) Quakerism no Popery, pag. 2. (l) Pag. 3.

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formerly laid down. Now this *John Menzies* hath not so much as attempted. And (m), "That which indeed maketh a Popish Doctrine, is, that it be not only affirmed by Papists, and that most generally, but that it be contrary unto the Scriptures. Thus *Keith*, which is the same to a hair with *J. S.*'s Defence and Purgation. And now, as I am sure, that all the Doctrines or *Dogma's* Protestants hold in opposition to Papists, are true, rational, and Scriptural, so, on the other hand, I am perswaded, and believe all honest and sensible Men to be perswaded of the same, that in the discussion of this Question, viz. *What is to be counted a real and proper Popish Tenet or Sentiment?* this Rule, Method, or Definition which is offered by *J. S.* and *G. K.* is most false, fallacious, and by no means to be admitted. Yea, tho' our Charge were false, this his Antwer is notwithstanding most senseless and impertinent; since thus a Subterfuge is prepared for any Man, tho' guilty of the most gross and palpable Popery, if he think expedient (as many Guilty of this Crime do) to plead not Guilty: For he may still repone, that any Article even of all the Council of *Trent* is not repugnant unto the Testimony of the Scriptures, and then advance the innumerable Shifts and perversions Papists have invented, whereby to cover and palliat his Popish Sentiment.

*S. XVIII.* Nor is there more honesty in what *J. S.* subjoyns: *Suppose, again, you were to write against the Belgic Remonstrants concerning Irrespective Decrees, or the Irresistibility of Grace, or so,*

(m) Page 24.

would

would you only use such Arguments as had never been used by Dominican or Jansenist? But is the Doctrine of the Dominicans or Jansenists to be reputed Romish, rather than that of the Jesuits or Molinists, their opposites? Is it commonly asserted by the Pope and the more prevalent and genuine part of the Papalings, in opposition to the Reformed Churches? If neither of these he dares say, as I know he dares not, with what Face, with what Conscience could he so write?

But that J. S's Fraud may the better appear to the Reader is to know, If; That among the Romish Doctors themselves, there has been a great and weighty Debate concerning Grace, Free Will, the Death of CHRIST, and some other such Articles, in which a part of them asserted, that even Righteous Men cannot, tho' they seriously endeavour it, by all the Grace given them here, perfectly keep the Commandments of GOD; that Saving Grace is Irresistible; that CHRIST died not for all and every one of Mankind; and some other Heads of the same Nature; These are commonly known by the Name of Dominicans or Jansenists, and are famously opposed by the Jesuits or Molinists, the greater, and more prevalent part of Papists. These Dominicans or Jansenists, are acknowledged by both Papists and Protestants, w<sup>ch</sup> nigh to strike in, and joyn in this their Doctrine with Luther, Calvin, and the rest of the Reformers, and Reformed Churches: And accordingly these Worthies and Churches, as appear in their Confessions and Writings against Belie-

min and other Papists, with infinit Treatises beside, espoused that side of the *Plea* which the *Domini*ans or *Jansenists* held, and looked on its Contradictory, which is held by the *Jesuits* or *Molinists*, as the only Popish Doctrine of the twain ; and therefore, with Scripture, Fathers, ( and in special, *Augustin* ) and Strength of Reason, perpetually, and with excellent Succels fought against it. *Thirdly*, These *Jansenists*, as I said, were still by the *Pope*, Court of *Rome*, and these that bore special Rule in that Empire, and are in every point truly Papists, held, at best, for *Schismatics* and half *Heretics*. And tho', for a time, that they might consult their Quiet, ( for there were many learn'd Men on the *Jansenists* side ) they pretended to impose Silence on both Parties, while, even in that *Interim*, they shewed themselves most partial and passionate in favour of the *Molinists*; yet at length *Innocens* the X. by his *Bull*, which was universally welcomed, condemn'd all these Doctrines of the *Jansenists*. *Fourthly*, The *Remonstrants* or *Arminians* are the real Followers of the *Jesuits* or *Molinists*, in opposition to the Reformed Churches and Reformers, with whom, as is said, the *Jansenists* in these Articles agree ; and, by Consequence, are in so far Protestants. All this is Matter of Fact, which can be easily vouch'd, if call'd in Question. Now, let the Reader judge of J. S. and his Doings, as Conscience and Reason shall dictate. I go on, and ( passing what he says of our supposed Dispute with the *Erastians*, there being nothing new of Argument therein, and as little truth in his Vaunting, that his Prelatists are

An*ti-*

Anti-Eraſtians, and patient Bearers of the Croſs) come ſtraight to his 15th, §.

§. XIX. Where he will prove our Plea to be Monſtrously Shameleſſ. "Tell me, upon your Ingenuity, from whom you have your Arguments for Defensive Arms ? For Refeſting Soueraign Princes, the Powers that are of GOD, and immediatly Subordinate to GOD ? For all your King-killing, and King-depoſing Doctrines ? Is every Argument used by Mr. Rutherford in his *Lex Rex*, purely of Scottish Presbyterian Inveniunt ? Is there never ſo much as an Hint of any One of them all in the Writings of Bellarmin ? I ſhould have Retaliated him with another Tell me, upon your Ingenuity, were it not as clear as Light, even by this his Question, tho' no more prooſ could be given thereof, that he is not Master of one Grain of Ingenuity. I muſt therefore turn to my Reader, and beg of him, as he loves Ingenuity, Equity, and Conſcience, to judge be-tween us, and determine, if the Doctrine of Self-defence be Popiſh ? (I ſay properly Popiſh; for this he muſt mean, otherwife his Counter Charge is no Counter Charge, nor meets with ours : And, indeed, that he ſo means, is clear from the whole Tenor of this his Discouſe.) If, of all Protestants, the Scottish Covenanter alone, from the year 37. and downward, have maintained it ? If the practice has not been common to the generality of all Protestant Churches, and that even ſince the very firſt Reformation ? If these Churches have not generally ſustained and defended their practice as juſt and lawfull ? If the greatest Patrons of Prelacy, Q. Elizabeth and K. James

K. James, and K. Charles I. did not assist them in this their *Self-defence*? If, finally, the whole of *England*, *Clergy* and *Laity*, have not, by a never to be forgotten Example, most fully, most clearly, most persistingly, in the Face of the Sun, ratifi'd, approv'd, and justifi'd both *Doctrine* and *Practice*? These Questions let my Reader weigh in the Ballance of the *Sanctuary*, and then Determine, if even the *Spirit of Impudence* and *Slander* it self could have advanc'd a more false, more effronted, and more shameless Reermination?

§. X X. All this is so clear and undeniable, that the *Adversaries*, designing to blacken and defame *Scotlands* using of *Defensive Arms*, are compelled, notwithstanding all their Art and Cunning, roundly to contradict and give the Lie to one another. Dr. *Burnet*, in his first *Conference*, yields, ( for who can deny it? ) that many *Protestant Countries* used *Defensive Arms* against *Superiours*; and says, that this was *Lawful*, because the *Superiours* were *Limited* by *Laws*, or their *King*, as in *France*, was a *Minor*, or the *Inferiours* were not *Subjects*, but *Vassals*; none of which things, if we believe him, has place here, where the *King* is *Absolute*, altogether *Illimited*, and *Unaccountable*, and where there is no use of a *Parliament*, but only for *Consultation* to be taken or rejected as he pleases, the Meeting of which is only a *Declaration* of their *Homage*, not their *Priviledge*. By these and such artifices, he hop'd to render odious all the *Actings* of the *Scottish Presbyterians*, especially from the year 1637. and downward, and also to perswade Men, that

O

they

they were unparalleled by other Protestants; but in the mean while, he saw, that in order to effect his purpose, it was altogether necessary to make his Countrey Men absolute Slaves, and, by a deal of false History, and evasions unworthy of a Man, destroy all Laws and Priviledges of the Nation, and make the King of Scotland free to say what the *Strumpet* laid of the *Tyrant*, *Quod lubet licet*. Notwithstanding of all these Unmanly and Parasitical Endeavours, to prove the *Actings* of the *Scottish Covenanters* to be unexampled by other Protestants, he is oftentimes put to a stand, and can find no imaginary dissimilitude between the *Actings* of the *Scots* and the *Others*, as in *Swedland*, *Piedmont*, and in *Scotland* it self at our Reformation from *Popery*; I say, he can find little or nothing to say, but that these doings were not defended in Protestant Schools. But I shall not lay open all his foul dealing, but forgive him, since he has, by his after Actions, practically recanted, and refuted himself.

¶. XXI. Dr. *Heylyn*, in his *History of the Presbyterians*, goes a quite contrary way to Work, maintaining, that all Protestant Churches, if you except some *Lutherans*, and some of the Church of *England*, are no less Rebellious and every way Criminal, than the *Scottish Covenanters*. “In this Condition (*Saint be (n)*), it (*Geneva*) continued till the Year 1528, when those of *Bern*, after a publick Disputation held, had made an Alteration in Religion; defacing Images, and innovating all things in the Church on the

(n) Page 4.

*Zwinglian*

Zwinglian Principles. *Viretus* and *Farellus*, two Men exceeding studious of the Reformation, had gained some footing in *Geneva* about that time, and laboured with the Bishop to admit of such Alterations, as had been newly made in *Berne*. But when they saw no hopes of prevailing with him, they practised on the lower part of the People, with whom they had gotten most esteem; and travelled so effectually with them in it, that the Bishop and his Clergy in a popular Tumult are expelled the Town, never to be restored to their former Power. After which they proceeded to Reform the Church, defacing Images, and following in all points the example of *Berne*, as by *Viretus* and *Farellus* they had been instructed; whose doings in the same, were afterwards countenanced and approved by *Calvin*, as himself confesseth. Nor did they only in that Tumult alter every thing which had displeased them in the Church, but changed the Government of the Town; disclaiming all Allegiance either to their Bishop or their Duke; and standing on their own Liberty as a Free Estate, governed by a Common Council of 200 Persons. And (o), "So we have the true beginning of the *Genevian Discipline*, begotten in Rebellion, born in Sedition, and nursed up by Faction. He affirms, that all the Leaders of the Reformed Churches, their first Reformers, the famousest Professors in their Academies, and chiefeſt Doctors, as *Farell*, *Viret*, *Calvin*, *Berz*, *Knox*, *Uſſin*, *Pareus*, *Bucan*, were Affertors and Promoto-

(o) Pag. 9.

ters of the Doctrine, and Abettors of the Practice of *Defensive Arms*, and, therefore, Trumpeters and Fomenters of Sedition. *Geneva* he makes to be the *Mother City* to the rest of the Reformed Churches, and all of them, *viz.* these of *Poland*, *Hungary*, *Austria*, *Silesia*, *Moravia*, *Waturavia*, *Suiss-Cantoni*, *France*, *United Provinces*, *Embden*, *Scotland*, &c. to be equally with that City guilty of these Seditious and Rebellious Practices. Nor, if we credit him, are the old *Waldenses* or *Albigenses* more innocent: They are *Rebells*, *Insolent*, *Outragious*, and *Bloody Murtherers* (p). He says, indeed, that all these were *Presbyterians*, and I own it; but 'tis as true, that these made up the far greater part of *Protestants*, and that they were never condemn'd by the rest on the account of this their Principle or Practice of *Defensive Arms*. I say, they were never condemn'd by any of them, except some few (if these may deserve the name of *Protestant*) *Herodius Parasites*. Yea, in this their Practice they were *Assisted* by the greatest Princes of these who are look'd on as the opposite part of *Protestants*: In a word, he involves all *Protestants* in the guilt of *Defensive Arms*, save some *Lutherans* and the *Church of England*.

§. XXII. But were all the *English Episcopals* Opposers of *Defensive Arms*? No: Ev'n *Impudence* it self dares not affirm it. Sure Sir *Thomas Wyatt*, all his Army, Abettors, and Well-wishers, who were not a few, (and if Fortune had once smil'd on him, he had got the whole Kingdom to follow him) were not only *Presby-*

terian Puritans : No ; many of them were doubtless, the most eminent of the Church-of-England Men. Dr. Heylyn himself, speaking of the same Affair, says ( q ). " Much more 'tis to be admiring, that Dr. John Pointe, the late Bishop of Winchester, should be of Counsel in the Plot, or put himself into their Camp, and attend them to the place where the Carriage brake. Where when he could not work on *Wiat* to desist from that unprofitable Labour in remounting the Canon, he counselled *Vaubam*, *Bret*, and others, to shift for themselves, took leave of his more secret Friends, told them that he would pray for their good Succels, and so departed and took Ship for Germany. He says indeed ( r ), that no English Protestant, but only Zuinglian Gospellers rejoiced at Queen Mary's disappointment of her hope of a Child, and desired that she should have no Issue to succeed in the Throne : By which he seems to insinuate, that only these Zuinglians or Presbyterians could be for *Defensive Arms* ; and yet ( s ), he clearly intimates, that even after the suppression of *Wiat*, not only huge numbers of the common People, but also many Persons of Quality and Men of great Eminence adhered to *Wiat*'s Principles, and, if Heylyn may be trusted, used very ill Arts to raise a new Insurrection. Yea, the same author plainly informs us, that then the whole Body of the Kingdom liked well of the Principle of *Defensive Arms*, and had a good mind to put it in Practice : For, having related the Conditions in the Marriage

(q) Hist of the Reform. Part 2. pag. 35. (r) Ibid. pag. 47.  
(s) Pag. 58.

Contract between King Philip and Queen Mary, and said, that they were much for the Advantage of *England*, he proceeds thus (‡): "But so it was not understood by the generality of the People of *England*, many of which out of a restless Disposition, or otherwise desirous to restore the Reformed Religion, had caused it to be noised abroad, that the *Spaniards* were by this accord, to become the absolute Lords of all the Kingdom; that they were to have the managing of all Affairs; and that abolishing all the ancient Laws of the Realm, they would impose upon the Land a most intollerable Yoke of Servitude, as a conquered Nation. Which either being certainly known, or probably suspected by the Queen and the Council, it was thought fit that the Lord Chancellor should make a true and perfect Declaration on. ——— Which Declaration notwithstanding the Subjects were not easily satisfied in these fears and jealousies which cunningly had been infused into them by some popular Spirits, who greedily affected a change of Government; and to that end sowed divers other discontents amongst the People. To some they secretly complained, That the Queen had broke her Promise to the *Suffolk Men*, ——— and by these Articles, prepared the People in most places for the Act of Rebellion. And that it might succeed the better, nothing must be pretended but the preservation and defence of their Civil Liberties, which they knew was generally like to take both with Papists and

(‡) Pages 32, 33,

Protestants;

Protestants, but so that they had many Engines to draw such others to the side, as either were considerable for Power or Quality. The Duke of Suffolk was hooked in, upon the promise of Re-establishing his Daughter in the Royal Throne; the Carews and other Gentlemen of Devonshire, upon assurance of Marrying the Lord Courtney to the Princess Elizabeth, and setting the Crown upon their Heads; and all they that wished well to the Reformation, upon the like hopes of restoring that Religion which had been settled by the Care and Piety of the good King Edward, but now suppressed, contrary to all Faith and promise, by the Queen and her Ministers. By means of which suggestions and subtil practices, the Concoction was so generally diffused over all the Kingdom, that if it had not accidentally broke out before the time appointed by them, it was conceived by many Wise and Knowing Men, that the danger might have proved far greater, the disease incurable. Hence it inevitably follows, that either there were no Episcopal Protestants in England, or else that all of them were *Self-Defence-Men*, and were just ready to have put in Practice J. S's Popish Principle, had not their design been crush'd before it came to Maturity; and that they firmly believed, that *Salus Populi est Suprema Lex*, that the last end of Government or Governor is the Safety and Good of the People or Community; that the whole Kingdom is preferable to any one Man, that, if of necessity one of the twain were to be lost, the Safety of the former is preferable to that of the latter; that

that finally, if the King go cross to the chid  
ends of his Office, and play the Tyrant over  
Bodies and Consciences of his Subjects, they  
may defend their Religion and Liberty, and  
bridle his fury ; like as Children may disarm and  
bind their Father while mad and ready to kill  
them. That the Body of the *English* Primitive  
Protestants were of this mind and belief, is  
undeniably contain'd in these very Passages  
wherewith this Capital Enemy of *Self Defence* has  
furnish'd us ; and I am as sure that the *Scotish*  
*Presbyterians* never went beyond it. Wherefore, if  
J. S. had been a just or honest Man, he would  
have purged his *English Prelatists* before he had  
objected *King-killing* and *King-deposing* Doctrine  
to the *Scotish Presbyterians*. He names no Author,  
that his deceit may lurk in generals ; but I sup-  
pose, he means *Knox*, whom my *Plow-man* some-  
where objected also, as being the *Asserter* of  
this Doctrine. In the mean time, I defy all the  
*Hierarchies* and *Quakers*, eyen tho' they take the  
*Jesuites* to their Assistance, to prove, that either  
*Knox*, or any other *Presbyterian*, approv'd the  
*Murdering* of any *Man*, much less the *Murdering*  
of *Kings*. *Knox* and our other first *Reformers* did  
indeed sound the *Trumpet*, and with all vehemen-  
cy excite the *Nobility* and *People* to Reform the  
*Church*, cast out *Idolatry*, and restore *GOD's* pure  
*Worship*, whatsoever it should cost them, and who-  
soever should oppose them. They took the *Alarum*,  
and most generously and *Christianly* to work they  
go, they are opposed by all the *Power* and *Force*  
their *Queen* could make ; they notwithstanding  
break thro' all *Obstacles*, and carry on the *Re-*  
*formation*

formation sore against her will: and thus most signally put in practice the Doctrine of *Defensive Arms*. All these their Doings, as *Heylyn* himself frequently owns, were approv'd not only by *Calvin*, *Beza*, and their *Genevans*, but also by the Generality of Reformed Churches: Yea, they were approv'd by Queen *Elizabeth*, and the Body of the *English Nation*, as the Army of Auxiliaries sent hither for the Expulsion of the *French* demonstrates: They were approv'd, and that more especially and expreſſly, by the greatest *English Bishops*, e. g. *Jewell* and *Bilſon*, as is by *Henderson*, in his second Paper, asserted, and by the King himself, in his third Answer, confessed. Finally, whatever the *Presbyterians* laid or did of this kind, was of late superlatively approved by the *English Clergy*, as well as *Laity*, while they chas'd away, banish'd and depos'd their King, who had, doubtless, proceeded further, if they had judg'd, that otherways *England* must have been lost. Wherefore it is the Interest of the *Hierarchics*, to defer for some Ages this Accusation, till the length of time give them occasion to raise Dust, darken the Truth, coyn false History, and deny that ever there was such a Matter of Fact. And now, must not he, who so boldly gave out, that this Doctrine of *Defensive Arms* is Popish, that is, a Doctrine generally practised and propugn'd by *Papists*, and commonly disclaim'd and impugn'd by *Protestants*, be utterly void of both Sincerity and Modesty? Moreover, tho' we should suppose the Truth of this his most false Assertion, it would indeed be a true ground of a most black and just Reproach against the *Presbyterians*;

Presbyterians ; however, they might renounce this Doctrine, and be Presbyterians still, seeing it could not affect them as Presbyterians, or in that which is the Essential Difference between them and Prelatists : But the Charge we exhibit against them is of a quite other Nature, it affects them as such ; so that they cannot renounce the Popery of which we arraign them, but they must, at the same time, be divested of that which is Essential to them as such, and cease to be Prelatists.

S. XXIII. His second Counter-Charge is no less surprizing than the former (u). "From whom had you your Distinction which has been so useful to you, and done you so many Services ; this, I mean, That *Bishops* and *Presbyters* do not make *Two different Orders*, but only *Two Degrees of the same Order of the Priesthood*? How had you ever had the Benefit of *Bonnel's Apology for St. Jerom's Opinion*, if he had not had this *Distinction*? Now, from whom had he it ? From whom had all of your Party it, but from the Popish School-men ? But in all this there is scarce one Syllable of either Sense or Truth : For, suppose this *Distinction* were truly embrac'd by Presbyterians, does not also the Throng of the Hierarchies cordially admit the same ? Does not *Andrew Logie* (x) affirm, *That the Order of all Priests stands but one and in same, admitting only a Disparity of Degree in the Order* and *Dr. Burnet* (y), *That a Bishop is not a different Office from a Presbyter, but a different Degree of the same Office*. I might produce whole Squadrons of

(u) S. 16. (x) J.S. Chap. 4. S. 39. (y) Confer. Pag. 311. Pre

Prelatists affirming the same, were it not, that it is a Matter undenyable. Moreover *Blondel* (I may say the like of *Salmasius*) is so far from allowing, that *Bishop* and *Presbyter* make, by Divine Appointment, *different Degrees*, that, on the contrary, they are, in his Mind, altogether one and the same; as is evident, were there no more, in his *Observations* from the *Testimonies* of *Jerom*, to be found at the very Entry of his *Apology*. He believed, that, by Divine Institution, they made neither *different Orders*, nor *different Degrees*, that the Terms were *Synonymous*, and the thing mean'd by them intirely one and the same: He believ'd this was the *Doctrine* of *Jerom*, and, together with *Jerom*, of the whole Church through all Ages; and that they plainly enough expressed so much, when Men spoke their true and unbyassed Sentiments; and that they were wont to mean no less, when they said, *Bishop* and *Presbyter* made but one and the same *Order*. The Truth is, the *Presbyterians* unanimously and justly look on this *Distinction* as a bottomless *Fiction* of the *Popish School-men*, the better to defend *Episcopacy*; without which, they well perceived, that they could not protect the *Papacy*. This *Distinction* was greedily imbib'd by the more Sly and Subtil of the *English Hierarchies*, hoping, with this *Buckler*, the more easily to ward off the Mortal Blows given by the most luculent *Testimonies* of *Scripture*, and *Acknowledgments* of *Fathers* and other *Writers*, to their Darling the *Hierarchy*: And accordingly *J. S.* (z), leaning on this *Distinction*, I say, this very *Distinction*, or *Fiction*

rather, which he blushes not to say the Presby-  
 terians hugg, as doing them excellent Service,  
 hopes to get free of all the Arguments Blondel, in  
 his Apology, leyelled at Prelacy. <sup>¶</sup> Blondel's  
 Plot ( in short ) is ( sait be ) plainly to justify  
 the Constitution of those Churches, which are  
 Govern'd without Bishops ; to maintain the  
 Validity of their Orders, and, by Consequence,  
 of their Sacraments, and other Ministerial Per-  
 fornances ; or, in other Words, That their  
 Want of Bishops does not Uncburch them. Now,  
 as it was not necessary for serving this Design,  
 to state the Controversie, he was chiefly to ma-  
 nage, upon the Point of Parity or Imparity ; so  
 neither has he done it, any where, in all his  
 Book. The great Question which he Venti-  
 lates, and whereof he always maintains the  
 Affirmative, is, whether Bishops and Presbyters  
 do Originally make but one Order ? Which is  
 indeed little better than a School Nicety ; and,  
 when Sifted to the Bottom, will be found  
 little other than a Controversie about Words.  
 He insinuates ( a ) the same of Salmasius ; and  
 says, That those two Champions very well understand  
 one another, and that their Schemes are much of  
 Piece : And yet, if we trust J. S. neither of  
 'em understood himself, or the Design they in-  
 tended. Otherwise, could they ever have com-  
 posed such large and laborious Books, only to  
 gain that which was little better than a School  
 Nicety, and a Controversie about Words ? But the  
 main thing I observe in J. S's Words is, that,  
 in his Mind, Blondel and Salmasius, tho' they

( a ) S. 34.

could

could have proved, that *Bishop* and *Presbyter* do Originally make but one Order, yet they would have done but very little Service to their Cause, except they had proved more, *viz.* That both make but one Degree; and so this Distinction, which, if he may be trusted, is to be exploded as senseless and useless, and imputable only to Papists and Presbyterians, stands him in very good stead, and suffices to shield him and his from all the Attacks and Assaults of both *Blondel* and *Salmasius*.

§, XXIV. From all this, and endless Quotations that might be brought from other Episcopals, it is evident, that the *Distinction* is purely Prelatical, and that, if it be overthrown, they are for ever deprived of their surest Hold and Sanctuary. Now, its Overthrow I doubt not to effect by these following Arguments.

1. These Prelatists that make *Bishops* a distinct Order, do, at times, tho' with little enough Self-Consistency, own all of them to be Equal, and that none of them can have Power over another; So that he that *Presides* in a Synod of Bishops, can have no more Power over the rest, than has he who is but a meer *Preses* or *Moderator* in any Court, consisting of Judges compleatly equal among themselves. Now, why all this; but because it is implanted in every Man's Mind, that one and the same Order of Men must be compleatly equal, in respect of that Power wherewith that Order cloaths them. It is clear therefore, that one and the same Order admits not different Degrees.

2. The

2. The other *Order*, I mean that of *Deacons*, admits of no higher and lower *Degrees of Power*; wherefore, on Supposition that *Bishops* and *Presbyters* make but one *Order*, there is no reason why it should be parted into sundry *Degrees*, more than that of the *Deacons*. I know indeed, that it is long since *Arch-deacons* and *Sub-deacons* came into the *Church*; but I speak here with respect to *Divine Right* and *Institution*, and take it for granted, that neither *Arch-deacons* nor *Sub-deacons* have any *Footing* in *Scripture*: I know no *pretext* for their *Institution* in the *New Testament*, and I am sure there is really as little in the *Old*; since there is nothing surer, than that *GOD* never designed to substitute the *Deacons* in the place of the *Levites*, tho' Men, by their groundless and dangerous *Allusions*, have so named them.

3. As all the *Apostles* undeniably made one and the same *Order*, so, as *Cyprian* truly says, they were all endued with Equal *Power* and *Honour*: For, which, in this *Dispute*, is still to be remembered, even tho' *Peter* should be supposed to have been always the *Præses* and *Moderator* of their *Meetings*, it nothing impairs the compleat *Parity* of all the *Apostles*. Now, seeing the *Order* of the *Apostles* admitted of no *Degrees* of *Power* or *Honour*, why should they forget this *Distinction* in that *Order* which succeeds them? For, that *Presbyters*, no less than *Bishops*, succeed the *Apostles* in the chief parts of *all that*, wherein they can be succeeded, is yielded by our *Antagonists* themselves.

4. There

4. There is (as Ambrose, or rather Hilary (b) affirms, and the Body of the Ancients really owns) but One Ordination of both Bishop and Presbyter; they must therefore be compleatly one and the same: And consequently this Order can admit of no Degrees, seing there can be nothing in it, but that which is conferred on the Ordained, in their Ordination, as the effect thereof. Nor let them repone, that the Chief and Inferior Priests were of the same Order, and yet were not Equal in Power; seing they are not able to prove, that the High Priest had any more Power over the Rest, than a meer President of a Bench or Consistory: Indeed, that he was no more (if that) is, on the matter, affirm'd by Dr. Burnet (c), and Sutlivius (d): And if he had any more Power, it was something *extra & supra Ordinem*, since the true Description of an Order of Men is no other than this, A certain Company of Men, who are of one and the same Ordination and Rank: Thus a Bench of Judges, who are of one and the same Order, act all in Parity; and if any of 'em have a Power Paramount, as the King in the Parliament, this is *extra & supra Ordinem*: For whosoever is in such an Order, must of necessity have all the Priviledges that the Order can confer on him. Moreover, this Term Order, or Orders, as Stillingfleet (e) affirms, was taken rather from the Romans. "By the way (saith he) we may observe the Original of the Name of Holy Orders

(b) In 1 Tim. 3. (c) Confer. Pag. 194. (d) Answer a certain Lybel, &c. Chap. 2. & de Pontif. Lib. 1. Cap. (e) Iren. Part. 2. Chap. 6. § 17.

in the Church, not as the Papists, and others following them, as though it noted any thing inherent by way of (I know not what) Character in the Person; but because the persons Ordained were thereby admitted *in Ordinem* among the Number of Church-Officers. So there was *Ordo Senatorum*, *Ordo Equestris*, *Ordo Decurionum*, and *Ordo sacerdotum* among the Romans. Now, it is certain, the Roman Senators were all equal among themselves, the Order admitting of no different Degrees; and that the *Consul's* Power over them was nothing, but that of a *Præses*, and was conferred on him by the Senate it self: Or, if it was more, then it was *extra & supra Ordinem*, since, in respect of the *Ordo Senatorian*, all Senators were compleatly equal. Moreover, that this Objection taken from the Difference among the Priests, has here no place, the same *Stillingfleet* (f) clearly proves: For thus he continues. "From hence the use of the Word came into the Church; and thence Ordination, *ex vi vocis*, imports no more than solemn Admission into this Order of Presbyters; and therefore it is observable, that laying on of Hands never made Men Priests under the Law, but only admitted them into publick Office. *Whitaker* gives a short, but sufficient Answer to this their Popish Objection (g). As there is now no Sacrifice, so neither is there any Priesthood. Or, if you will have *Whitaker* to be a Presbyterian, then hear your own *Sutlive* (h).

(f) *Ibid.* (g) *De Pontif. Rom. Quest. I. Cap. 2.* (h) *De Pontif. Lib. I. Cap. 8.* *Habuit enim Vetus Testamentum Templum unum, Sacrificia plurima, Sacerdotum & Levitarum Ordines, Sacrasque Ceremonias, & Leges, quae ad Ecclesiam Christi nullo modo pertinent.*

The Old Testament ( saith he ) had one Temple, many Sacrifices, Orders of Priests and Levites, Sacred Rites, and Laws, which things belong not at all to the New Testament.

S. Bellarmine yields no less ( i ). " If ( saith he ) Episcopacy be a Sacrament distinct from the Presbyterate, it will be easie to defend, that a Bishop is, both in Order and Jurisdiction, greater than a Presbyter by Divine Right; which now all the Heretics ( the Protestants ) deny: Otherways this can scarcely be defended. Downeame's Confession seems yet more observable ( k ). " This new Popish Conceipt ( saith he ) therefore of confounding Bishops and Presbyters into one Order, ariseth from their Idol of the Masse, and their Doctrine of Transubstantiation, wherby every Priest is as able to make his Maker, as the Pope himself. I call it newe, because all the Ancient Writers doe confess Bishops, Presbyters and Deacons to be three distinct Degrees, and consequently Orders of the Ministry: For what is an Order, but that Degree, which, among things or Persons which are subordinate one to another, some being higher, some lower, any one hath obtained? On these palpable Uneruchs I shall not here animadvert: I only observe this Truth blended in among them, that one and the same Order admits not various Degrees, but that Order and Degree is, in the present case, quite one and the same thing. And Bishop Tayfor joyns him ( l ): Whether Degree ( saith he ) and Order be all one, or no, is

( i ) *De Sacramento Ordinis.* Cap. 5. ( k ) *Def. Book 3.* Ch. 4, Page 104. ( l ) *Episcopacy affected,* Pag. 166.

of great consideration in the present, and in relation to many other Questions. And having thus stated the Question, he spends some time to prove the Affirmative. Is this Question then, in the Mind of these prime Hierarchies, little better than a School Nicety; and, when sifted to the bottom, little other than a Controversie about Words? And Durand, as great a Prelatist as he, proving, that Bishops make a distinct Order from Presbyters, uses the following Argument (m). Because an Order is nothing, save a Degree of Power or Ministry in Dispensing of Spiritual Things: But Bishops can dispense some Sacraments, which cannot be dispens'd by Simple Priests. And here, by the way, let me notice into how sad Streights Prelacy brings it's Defenders. Durand had a very true and just Notion of Order, and wherein it consists; and accordingly he saw well enough, that these who make but One Order of both Bishops and Presbyters, really desert and ruine Episcopacy, which by no means must be done: He saw, on the other hand, that to make them two, was to cross the whole Stream of Authors Ancient and Modern, and, which was yet worse, Lombard himself, on whom he comments; and therefore neither must this be done. What shall he do then? Why, he even talks Nonsense, and contradicts himself. The Episcopate (saith he) (n) or the Episcopal Ordination, is an Order and Sacrament not precisely distinct from simple Priesthood, but is one Sacrament with it, as is that which is perfect, and that which is imperfect. Which Perfection of the Episcopal Order he places in the

(m) In Lombard. Lib. 4. Dist. 24. Quest. 6. (n) Ibid. Pow

Power of Ordination : But it is certain, that this Power of Ordination is a Degree of Power or Ministry in dispensing of Spiritual Things ; And thus he inevitably overthrows his own Definition of Order.

6. Even Lombard himself, that great Prelate and Prelatist, and Father of the Schoolmen ( the great Patrons of both Papacy and Prelacy ), tho' he abuses some Scriptures to propugn the Divine Right of the Episcopate as distinct from the Presbyterate, yet in that very place ( <sup>o</sup> ) totally destroys his whole Building; and really grants what we plead for, in the following Words. " Having briefly spoken of the seven Degrees of the Church, we have insinuated what should belong to every one. And tho' all of 'em are Spiritual and Sacred, the Canons notwithstanding determine, that Two Orders only ought, by way of Excellency, to be termed Sacred, viz. that of the Diaconate, and that of the Presbyterate, because we read, that the Primitive Church had only these Two ; and of these alone we have the Command of the Apostle : For the Apostles did Ordain Bishops and Presbyters in every City. We read also, that the Apostles did Ordain Levites ( *i. e. Deacons* ), the greatest of whom was Blessed Stephen : But in proces of time the Church did appoint Sub deacons and Acolybs. Where it is undenyable, that Lombard ( as did also his Commentator Duns Scotus ) really confounds Order and Degree ; that the Order of Deacons, and, by firm consequence, that of Presbyters, had no Diversity

( o ) Lib. 4. Dist. 24.

of Degrees, no Majority or Minority allow'd in it by Divine Appointment; that there can be nothing in the Order of Presbyterate, but that which belongs to Presbyters as such, or is their *Essential Form*; nothing that belongs to a *Bishop* but as he is a *Presbyter*; and so, by irrefragable Consequence, a *Bishop*, as distinct from a *Presbyter*, is not comprehended in this *Order*, nor has any footing in *Scripture*; That the Apostle to *Timothy* and *Titus*, and elsewhere, gave Rules for *Presbyters* alone, or, which is all one, for such *Bishops* as were reciprocally one and the same with *Presbyters*, and therefore never once dream'd of such *Bishops*, as are in the least distinguishable from *Presbyters*; That all the *Post* the Apostles planted, were no less *Bishops* than they were *Presbyters*, and that on this very ground, that they were *Presbyters*; That, finally, the *Office of Episcopate and Presbyterate* is reciprocally one and the same, and the *Terms* compleatly *Synonymous*. The same *Doctrine* of *Lombard* is taught by *Gratian* (p), the Father of the *Canonists*, an other Squadron of the *Royal and Prelatical Champions*. And *Estius*, the most Learned and Sensible Commentator on *Lombard* (for the throng of 'em have little save *Confusion and Nonsense*), and a most earnest Prelatist, yields, that the *Divine Right of Episcopacy* cannot be clearly proved from *Scripture* (q). However he law, that to maintain them to make but *one Order*, in'd *Prelacy*; and therefore, as the other Prelatists on the same ground, stiffly maintains them to make *Two*.

(p) *Dist. 60.* (q) *Lib. 4. Dist. 24. S. 25.*

Lastly, which sets the whole Matter we plead for in its clearest Light, and puts it beyond all Doubt or Scruple, the far more sensible, ingenuous, and every way valuable part of both Church-of-England Men and Papists have used these Two Phrases, *One and the same Order*, and, *One and the same Office, Thing, and Degree*, indifferently, yea have acknowledg'd, that the Distinction of Bishop from Presbyter, has in GOD's Word no Warrant at all: They have moreover affirm'd, that this was the Belief of *Jerom*, as their Testimonies, by me elsewhere produc'd, unanswerably demonstrate. And by this time I trust, every unbyass'd and sensible Reader is abundantly satisfy'd, that this Distinction between Order and Degree, is purely Prelatical, not Presbyterial; that it has no place in the present Affair; that if Bishop and Presbyter make but one Order, they make but one and the same Degree, and are in every thing reciprocally one and the same; that, finally, *Blondel*, tho' he had been no more express, propugns all this by sustaining the Identity of the Order of Bishop and Presbyter.

S. XXV. But indeed he is so express for the reciprocal Identity of Scriptural Bishop and Presbyter, that 'tis scarce possible therein to go beyond him; which, were there no more, is evident from hence, that he propugns against all the Hierarchies that Doctrine of *Jerom*, which, by the most intelligent and greatest of 'em, is yielded to be together Anti-prelatical, and for the Identity of Scriptural Bishop and Presbyter. But *Blondel* with *J.S.* (r) never so much as once intended to

(r) Chap. 3. S. 13.

controv<sup>er</sup>t the Lawfulness of Imparity or real Prelacy. Yes, your Monarchical Sole Power and Papal Prelacy he utterly abhor<sup>r</sup>d: All the Prelacy he allows as lawful, was only a Constant Moderatorship, with some Executive Power conferr'd by the free Votes and Choice of the Presbytery upon one of their Number, which he was to exert not in his own, but in the whole Presbyteries Name(). But we are not so much concerned with what Blondel had the Freedom to yield to as tolerable, as what he asserted, yea and proved to have obtained all the Scriptural and Apostolic times, and even thro' a compleat space lower; and that was true and real Parity. "But, Blondel saith J. S. (t) "in most Express Terms, makes an Imparity, or Majority of Power intrinsick to the Notion of his constant Moderator or President; of him who, at the beginning, was promoted to his chair by his Seniority: So that, according to his Scheme, The Primitive Church was never Govern'd by Pastors acting in Parity. He says, his constant President had a Singular and Peerless Power, He had not only the Chair, but the Chief Power in the Presbytery: He was Head of the College, and had a Primacy: The rest of the Presbyters freely conferr'd on him the Honour of the Chief Power, as well as the Chief Chair." And I hope this imports something more than a Priority of Dignity or Order. Nay, he was President, as he had the Prerogative of the Chief Power and Chair, as he was *Pr<sup>o</sup>trum Ε<sup>π</sup>αρχος*, i. e. the Prince or Captain of the Bretbren, he neither had nor could have any

(f) Apol. Pag. 162, 163. (t) S. 14.

Col.

‘Colleagues. Thus he. And now take Blondel’s Plan, as follows. During the Apostolic Age, and some competent time after, Bishop and Presbyter were Reciprocally one and the same; these were combin’d into Classes or Presbyteries, the Eldest Minister, Pastor, or Bishop of the Presbytery was, by virtue of his Seniority, constantly the Moderator, and when he died, the next in Age succeeded him therein, and bruik’d it during Life, and so on. “ Those Seniors ( they are Blondel’s Words, as I can Scottish them ) “ had a certain Singular, and Peerless Power, such a Power as all Moderators, after whatsoever manner constituted, ever had, and ever will have belonging unto them. Neither was the Moderator of any of these Sacred Colleges Chief among his Colleague Presbyters, as he was a Presbyter, or as if he had been placed in another Order above all the Presbyters, but as the Eldest and first Ordained Pastor. Nor did the rest as Presbyters, but as Presbyters Younger, and after Ordained, yield to him the Moderatorship. His Office was to exhort the Brotherhood, to war a good Warfare, and to commend the same to GOD by Prayer, to gather the Presberty, and give them a good Example, and declare himself to be a diligent Messenger of GOD to Mankind; And therefore, as CHRIST does in his Admonitions to the Angels of the Asian Churches, both the good and evil Deeds of the Churches might be imputed to these Moderators. And again, “ Linus, ( saith he,) as he was a Bishop, had for his Colleagues, Clement and Anacletus, who were shortly after him Ordain’d Bishops, to wit, with himself, in the same

same Church of Rome ; but as he was the ~~Earth~~,  
 the Moderator of the ~~Brethren~~, he neither had,  
 nor could have any ~~Collegues~~ ( seeing the Mode-  
 ratorship can only fall to one at once ) but on-  
 ly *Successors*. He tells us expressly, " That there  
 was a *Plurality* ( by which he means the whole  
 Presbytery ) " of *Bishops*, *Presbyters*, or *Gover-  
 nours* at one and the same time, in one and the  
 same church ; That all these *Pastors*, or *Bis-  
 hops*, on the very account of their *Presbyteries*,  
 were endued with *Equal Power* and *Honour*.  
 That the *Moderator* was subject to the *Power* of  
 the *Presbiteries*, and obey'd its *Commands* with  
 no less *Submission* than did the meanest of their  
 Number : He had the *Chief Power* in the *Col-  
 lege*, but had properly *no Power* over the *Colle-  
 ge* of *Presbyters* ( *x* ). All this, which I have trans-  
 lated Word for Word, or truly, as I trust, ( faithfully,  
 I am sure ) have Sensed, and ten times  
 more to the same purpose, is most clearly and  
 incontrovertibly contain'd in *Blondel's* very *Pre-  
 face*, to speak nothing of his *Book* : But, which  
 is yet more, if a Matter so clear be capable of  
 more clearness, *Blondel*, as if he had foreseen *J. S's*  
*Frauds*, in that very *Preface* ( *x* ) expressly com-  
 pares these *Ancient Moderators* with the *Moderators*  
 of the *French* and of the *Scottish Presbyteries*, al-  
 lowing not one *Grain* of more *Power* to the for-  
 mer than to the latter.

*§. XXVI.* And now I return to *J. S's* IX.  
 Chapter, *§. 16.* Where he saith, " Do not all of  
 you, with all your might, reject our Position,  
 that *Bishops*, as making a *Peculiar College*, an-

( *u* ) *Præfat. Apol.* Pag. 6, 7, 18, 35. ( *x* ) Pag. 38.

Or

Order distinct from the Order of Presbyters, are the Successors of the Apostles in the Supreme Power Ecclesiastical? You have at length spoken the Truth: We, as do the rest of the Reformed Churches, really Reject it, with your other False and Popish Doctrines. Popish, I say, because embrac'd, and to power propugn'd against the Reformed Churches, by the whole gang of Romes Pensioners, as *Maldonat*, and *Tolet* (y), *Lorin* (z), *Spondanus* (a), & *La-pide* (b), *Benedictus Justinianus* (c), *Baylie* the Jesuit (d), *Becan* (e), *Alphonsus de Castro* (f), and *Bellarmin* (g); And to rivet the Nail immoveably, add to all these the Council of *Florence* (b), and the Council of *Trent* it self (i). The Conclusion *Bellarmin*, in the place just now cited, undertakes to prove, is, *That the Episcopate is by Divine Right greater than the Presbyterate both in respect of the Power of Order and Jurisdiction*: Now to make good this Conclusion, he brings as one of his principal Reasons, the following Argument: "The same is proved by the Distinction of the Apostles and the Seventy Disciples: For all the Fathers constantly teach, that the Bishops Succeed the Apostles, and the Presbyters the Seventy Disciples. The same Argument, for the same purpose, is used by *Baylie*, *Becan*, and the whole rout of the *Romanists*.

(y) In *Luc.* 10. (z) In *A&t.* cap. 2. 13. (a) *Ad Ann.* 52. *Num.* 15. and *Ann.* 58. *Num.* 3. (b) In *Tit.* 1. (c) In *Galat.* 2. (d) *Catech.* *Controv.* *Tract.* 2. *Quæst.* 12. (e) *Manual.* *Lib.* 1. *cap.* 12. §. 31. (f) *Advers. dæref.* *Lib.* 8. *Fol.* 102. (g) *De Clericis.* *cap.* 14. (h) *Caranz.* *Summ. Conc.* *Fol.* 457. (i) *Sess.* 23.

To this Argument the very Flower, yea, I may say, the whole Body of the Protestant Advocates answer with one Heart and Voice, The *Apostolate* was *Extraordinary*, and that the Apostles therein cannot be Succeeded, and that, by Divine Right, a Bishop and Presbyter is altogether and Reciprocally one and the same, and finally, that *Bellarmin* and his Companions egregiously contradict their own Doctrine, and make every Bishop the Pope's Equal. See, amongst infinit others, *Cbemnitius* (k), *Junius* (l), *Danæus* (m), *Chamierus* (n), *River* (o), *Cratius* (p), and *Amesius* (q). These, I say, my Learned Reader may consult. I might bring diverse speaking the same Doctrine in our Country Language: I will, at present content myself with one, but such a One as may be reck'ned worth a Thousand, and least of all ought to be Rejected by our Prelatists, he being both an *English* Man and a *Church-of-England* Man; I mean *Willer*, who to this Argument of *Bellarmin* gives the following Answer (r). “ *Bellarmino* denyeth (*faith be*) that Bishops doe properly succeede the Apostles, *De Pontifice Lib. 4. Cap. 25.* because he would magnifie the Pope his ghostly Father above all Bishops: But now forgetting himselfe, he saith, *Episcopi propriè succedunt Ap-*

(k) Exam. Con. Trident. Part. 2. pag. 223. (l) An. madv. in *Bellarmin.* Controv. 5. Lib. 1. Cap. 14. Not. 14. (m) Resp. ad Controv. 5. cap. 14. (n) Panstrat. tom. 2. Lib. 10. cap. 6. Num. 12. (o) Cathol. Orthod. tom. 1. Tract. 2. pag. 281. (p) Antibec. tom. 2. pag. 530. (q) *Bellarmin.* Enerv. tom. 1. Lib. 3. Cap. 4. (r) Synop. Papism. Controv. 5. Quest. 3. Part. 2. pag. 232, 233.

folks, Bishops do properly succeede the Apostles,  
*Chapter 14.* and so by this Reason every Bishop  
has as full Authority as the Pope. *Secondly,*  
Every Godly and Faithful Bishop is a Successor  
to the Apostles, we deny it not, and so are all  
Faithful and Godly Pastors and Ministers: For  
in respect of their extraordinary Calling, mira-  
culous Giftes and Apostleship, the Apostles have  
properly no successors, as Mr. Benbridge Martyr  
saith, that hee beleaved not Bishops to bee the  
successors of the Apostles, for that they bee not  
called as they were, nor have that Grace:  
That therefore, which the Apostles were  
especially appointed unto, is the thing, wherein  
the Apostles were properly succeeded; but  
that was the preaching of the Gospell: As  
Saint Paul saith, *Hee was sent to Preach, not to Bap-*  
*tize, 1 Cor. 1. 17.* This also the Prophet *Esay*  
sheweth, where hee saith in the Name of the  
LORD: *My words, whicb I have put in thy*  
*Mouth, &c. Esay 59. 21.* The promise of  
succession, wee see, is in the Preaching of the  
Word, which appertaineth as well to other  
Pastors and Ministers, as unto Bishops. Againe,  
seeing in the Apostles time *Episcopus, and Pres-*  
*byter, a Bishop, and a Priest, were neither in*  
*Name nor Office distinguished, as Master*  
*Lambert Martyr provereth by that place of Saint*  
*Paul, Tit. 1. where the Apostle calleth them*  
*Bishops, vers. 7. whom before vers. 5. he had*  
*named Presyters, Priests, or Elders.* To this  
agreeth the Councell *Aquigrenens. Cap. 8.* Col-  
lecting thus out of this place: *Paulus Apostolus*  
*Presbyteros, ut verè Sacerdotes, sub nomine Episco-*  
*porum*

parum adseverat : Paul the Apostle doth affirm the Elders, or Presbyters to be true Priests or Pastors under the name of Bishops. It followeth then that either the Apostles assigned no Succession, while they lived, neither appointed their Successors, or that indifferently all Faithful Pastors and Preachers of the Apostolike Faith, are the Apostles Successors. And now, was not J. S. most prudent, Sage, and comprehensive, while he advanced this Retortion, which at once intricably involves him and his Faction in the very guilt our Charge expresses; and, on the other hand, for ever liberates his Adversaries from even the least suspicion or appearance of being equally chargeable therewith. For, if we keep in view the real Idea of a Popish Doctrine, is it possible that in all the Decrees of the Council of Trent any one shall be found more both really, evidently, and confessedly Popish, than is this their Position : Wherefore, by an immoveable Consequence, its Contradictory Position, the very Position he retorts, whereby to involve us equally with themselves in Popery, must be truly, genuinely, and evidently Protestant. And now I know, my candid Reader is by this time fill'd with Admiration, and ready to say, that nothing but blinding fury, or a real frenzie could prompt him to a Prank so mad and Self-destructive ; and to enquire, if he brought no seeming congruity, pretext or colour, that, at least, he might impose upon some unthinking persons, I shall not say what it is ; but something he has.

§. XXVIL As follows, (f): "And what are your Arguments ( saith he ) for rejecting this our Position ? Do not you say that *Apostles* were not Ordinary but Extraordinary Pastors, by special Commission, and, by Consequence, such as could have no *Formal Successors* ? Do not you say, that *Apostles* could *Preach* and *Found* Churches all the World over, which *Bishops* cannot ? That *Apostles* could *Write* Canonical Books, and were *Infallible*, &c. That they had the *Gifts of Tongues*, and *Miracles*, and *Unlimited Jurisdiction*, &c. which *Bishops* cannot pretend to ? Are not these and such as these, the great *Differences* you use to assign between *Apostles* and *Bishops* ? And now, Gentlemen, consider what you have on the *Margent*, and harden your Foreheads, and say, they are not the *Jesuit Bellarmin's* own Reasonings. True again, Sir, We neither can, nor dare say it : To get free of your Book perhaps we might find some shifts, impertinent and nonsensical as they are : But who can stand before your *Margent* ? From your *Margent* ————— deliver us ! for it forceth me, as brazen brow'd as I am, to confess, that they are even the *Jesuit Bellarmin's* own Reasonings : And were I *J. S.* the next Book wherewith I bless'd the World, should be intirely *Margent*, and the body of the Book *Tabula Rasa*. But to turn earnest with him ; does he not know, at least, ought he not to know, that *Bellarmin* in these Reasonings, as, Divine Providence, for the greater Demonstration of the Truth, and Conviction of its Adversaries, so

(f) §. 16.

ordering

ordering it, in hundreds of places beside, is *Orthodoxias Testis*, a witness of the Truth ; and with them shakes, yea lays along the main Pillar of both *Prelacy* and *Popery*, and contradicts Popes, Councils, the swarm of *Romish* Authors, and himself to bate ; All of whom, as do our *Episcopals*, labour with might and main to persuade Men, that an Apostle, as such, may be Succeeded, that the *Apostolate*, properly taken, remains in the Church, and so is no *Extraordinary* but an *Ordinary* Office. Which false and papal Doctrine our first Reformers, and the whole stream of Protestants, *Church-of-England* Men not excepted, ( as I elsewhere ( t ) have convincingly vouch'd, ) condemn'd and exploded.

§. XXVIII. Moreover, that *Bellarmin* (u), when he uses these Reasons, is a Witness of the Truth, the many Protestant Authors who have refuted his Books *de Romano Pontifice*, and hand'd the Question he there treats of, really own : As *Junius* (x), *Lubertus* (y), *Willet* (z), and *Whittaker* (a). That which moved *Bellarmin* to maintain, that *Bishops* are not the Apostles *Successors*, and so really to contradict his own Popes, Councils, the throng of his Brethren, and himself (b), was indeed his ardent desire to establish the Pope's Omnipotency : For he asserts, and labours to prove (c), *That Christ committed*

(t) *Naz. Quer.* Page 144, &c. (u) *De Rom. Pontif.* Lib. 4. Cap. 25. (not 24.) (x) *In Bellarm. Controvers.* 3. Lib. 4. Cap 25. (y) *De Papâ Rom.* Lib. 9. Cap. 3. (z) *Synops. Papitum. Controv.* 4. *Quest.* 7. *Part.* 2. (a) *De Rom. Pontif. Quæst.* 8. Cap. 3. (b) *De Cler. Cap.* 14. and many other places. (c) *De Pontif.* Lib. 4. Cap. 22.

the Ecclesiastick Jurisdiction immediately to the Pope alone ; And ( d ), That all Bishops receive the Power of Jurisdiction from the Pope ; altho' he affirm'd elsewhere ( e ), That all the Apostles received all their Jurisdiction immediately from Christ : Then, in the place ( f ) wherewith J. S: fill'd his Margent, he comes to louse the Arguments *Franciscus Victoria, Alphonsus & Castro*, and other Papists brought against that which he had asserted before ( g ) : The first of which Arguments is, That the Bishops Succeed to the Apostles as the Pope of Rome to Peter ; and therefore if the Apostles had their Jurisdiction from Christ : It follows, that the Bishops have theirs from Christ also. To this Argument he Answers, That there is a great difference between the Succession of Peter and of that of the rest of the Apostles : For ( saith he ) the Pope of Rome doth properly Succeed to Peter, not as to an Apostle, but as to an Ordinary Pastor of the whole Church ; and therefore the Pope of Rome hath his Jurisdiction from him, from whom Peter had his. But Bishops do not properly Succeed the Apostles, because the Apostles were not Ordinary Pastors but Extraordinary and Delegated, as it were by special Commission, which kind cannot be Succeeded. The Bishops nevertheless are said to Succeed the Apostles, not properly that way by which one Bishop Succeeds another, and one King another, but upon two other accounts ; First, by reason of the sacred Episcopal Order : 2ly, by a certain likeness and proportion : Because when Christ was living upon the Earth, he had under him first twelve Apostles, after that, 72 Disciples ; So

( d ) Cap. 24. ( e ) Cap. 23. ( f ) Cap. 25. ( g ) Capp. 22, 24.

now there are, first, Bishops under the Pope of Rome, after them Presbyters, then Deacons, &c. Now, that the Bishops Succeed the Apostles this and no other way, I prave; ( Now follow, as I can Scarcely them, Bellarmin's Reasons wherewith J.S. fill'd his tremendous Margent ) For they have no part of true Apostolick Authority: The Apostles could Preach all the World over, and Found Churches; as is manifest, Matth. ult. Mar. ult. This the Bishops cannot do. The Apostles had the Gift of Tongues, and Miracles: The Bishops have none. The Apostles had Jurisdiction over the whole Church: The Bishops have not. Again, there can be properly no Succession where there is not one going before: But the Apostles and the Bishops were both in the Church together. Thus the Jesuit: To which Discourse I must add another passage out of the 22d. Chapter of the same Book; where, Bellarmin, having affirm'd and said, that 'tis a truth believed by all Men, that the Bishops receive the Power of Order as immediately from Christ as does the Pope himself, and that the use of the Power of Interior Jurisdiction depends upon the Exterior, subjoyns as follows. " And indeed all agree in this, that the Jurisdiction of Bishops is in general of Divine Right: For Christ himself did so Order the Church, that in it there should be Pastors, Teachers, &c. for to this purpose the Apostle speaks, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* And moreover, if it had not been so, the Pope could have chang'd this Order, and have appointed, that there should be no Bishop in the Church, which without doubt he cannot

'cannot do. Which is the very mind of *Laynez*, the Arch-Jesuit, and grand Advocate for the Papaline Party of the Council of *Trent* (b). Add to all this *Bellarmin*'s never to be forgotten 14 cap. *de Cler.* where he expressly asserts the Divine Right of Episcopacy; this he avows to be Catholic Doctrine, the Doctrine of the Council of *Trent*.

§. XXXIX. Which places of *Bellarmin* yield naturally the ensuing Consecutaries.

1. That never was there a Man more keen and earnest than was *Bellarmin* for Episcopacy, and its Divine Right; and, if he may be credited, as doubtless here he may, all Papists are of his mind, believing, that even the Pope, who can do all things, cannot Abolish it.

2. That the Question *Bellarmin* handles (i) is a meer Domestic Plea among the Papists themselves, and that these who choos'd the opposite side of the Plea, affirming, that Bishops have their Jurisdiction immediatly from Christ, are as approved and found Catholicks (that is Papists) as is *Bellarmin*, and these of his side. This Plea, I say, is purely Domestic, and concerns the Papists alone. And that I may illustrate the matter; 'tis exactly like that Difference of Sentiments, or Question among the Prelatists, If the Bishop be, properly speaking, the Sole Pastor of the Diocese; and if the Presbyters be under Christ mediately, and under the Bishop immediatly, and Officiat in his Right, and as

(b) *See* Hist. of the Council of *Trent*. Lib. 7. pag. 611.

(i) *De Pontif.* Lib. 4. Cap. 22. 23, 24, 25.

his Substitutes ? Of this some hold the Affirmative, some the Negative, and yet the former sort, no less than the latter, (I speak not now of the followers of *Hammond* and *Taylor*) profess, that their simple Presbyters are of Christ's Institution, and that it is not in the Power of the Bishops to *Abolish* the *Order*: And both Parties are look'd on as true and real Prelatists. Wherefore, to no purpose is *Bellarmin* by *J. S.* adduc'd saying, that if the Bishops had their Power from **GOD** immediatly, the Pope could not take it from them.

3. That *Bellarmin*, while he most earnestly endeavours to fix and defend the Pope's Incomparable Absoluteness, really Unapostles him; and so spoils him of all the Power the Papalines give him.

4. That *Bellarmin's Reasons*, wherewith *J. S.* upraids us, equally levell at the *Papacy* and *Prelacy*, and either destroy both, or neither.

Now, that these Reasons, as to the purport and substance of them, are truly Solid, and invincibly overthrow the *Papacy* (I may well add) and *Prelacy*, is, as has been shewed, by our Reformers, and the full stream of Protestant Divines owned: I shall however more particularly set down the thoughts of two of them concerning these Reasons, who were both famous and prime Protestants, and in the Church of *England* Lights of the prime Magnitude; *Whitaker*, I mean, and *Willet*. *Whitaker* affirms, in opposition to *Bellarmin*, *That Bishops have not their Authority from the Pope, but from GOD*: But while he thus affirms, he by no means, means *Bishops*

Bishops as Contradistinct from Presbyters, but as Reciprocally one and the same ; which is so bright and staring ( k ), that even Impudence it self cannot deny it : Now to prove his Affirmation, he brings this Argument, to wit, That the Apostles received their Authority and Jurisdiction from Christ ; and the Bishops succeed to the Apostles as the Pope to Peter. Now, as shall anon appear, he does not mean, that Bishops or Presbyters Succeed the Apostles as Apostles, or in their Apostolate, but only as they were the first Ministers of the Gospel. To Bellarmin's Answer, viz. *There is a great difference between the Succession of Peter, and that of the rest of the Apostles, &c.* as you have in the former S. Whitaker Replyes as follows ( l ). " I Answer, ' first, That this Distinction between Peter and ' the rest of the Apostles is fictitious. Neither ' the Scripture, nor any Father, nor almost any ' Papist, except Bellarmin, mentions it. The ' Apostles were no more Extraordinary Pastors ' than was Peter : If they were Extraordinary ' Pastors, so also was Peter ; for they had the ' same Power which he had. If therefore the ' rest of the Apostles could not be Succeeded, ' then neither could Peter : For Peter was no ' more an Ordinary Pastor than were the other ' Apostles. For whatever belongs to the Pastoral ' Office was Common to the rest of the Apostles ' with Peter. Let our Adversaries tell us, what ' Peter did, which the rest of the Apostle did not. ' Peter Taught, Preach'd, Remitted Sins, Foun-

( k ) *De Pontif. Quest.* 1. Cap. 3. ( l ) *De Pontif. Rsp.*  
*Quest.* 8. Cap. 3.

ded Churches, Set over them Presbyters or Bishops, Bound and Loosed : Did not the rest of the Apostles the same things ? And the Jurisdiction of Peter cannot be placed in this, that he was an Ordinary Pastor ; — — — And this the Scripture it self also Witnesseth : For Paul saith, that Christ gave *first Apostles* : Whence all the Papists confess, that the Apostolate is the Chief Office. Therefore he that is an Apostle, upon this very account that he is an Apostle, is greater than any Ordinary Pastor. But if Peter was an Ordinary Pastor, then he was not an Apostle : For these two Offices cannot consist together in one and the same Man. For since an Apostle is an Extraordinary Pastor, and hath an Extraordinary Gift, he that is an Apostle cannot be an Ordinary Pastor. I Answer 2dly. That the *Jesuit* evidently fights here both against himself and his fellows. For he denyes the *Pope* Succeeds to Peter as to an Apostle, but as to an Ordinary Pastor of the whole Church, and yet all the Papists, in their Books, call the *Roman See* *Apostolick*, and the *Pope Apostolick*, yea sometimes an Apostle, and they affirm, that he can do that which the Apostles did, to wit, Preach thro' the whole World, Found Churches, and such like things : Yea and they call *Boniface* the Apostle of *Germany*, and *Austin* the Monk the Apostle of *England*, who were sent by the *Pope*. Now, this *Bellarmin* denyes : For if the *Pope* Succeeds not to Peter as to an Apostle, then he himself is not as an Apostle : And if he be not an Apostle, then he has no Jurisdiction

tion as an Apostle : And so their devices  
destroy one another. I Answer 2ly. I am not  
ignorant of the truth of that which the Adver-  
sary saith, that Bisho<sup>p</sup>s do not properly Suc-  
ceed the Apostles, that is, that they have not  
so great Authority as the Apostles had ; for  
this is properly to Succeed. So a King suc-  
ceeding to a King has the same Authority ; so  
a Proconsul to a Proconsul ; so a Bishop to a  
Bishop : For he that succeeds has equal Au-  
thority with him to whom he succeeds. But  
as the Apostles received the Keys from Christ,  
and a Power of Teaching and Remitting Sins ;  
so also do the Bisho<sup>p</sup>s : And the Apostles  
were, as it were, Common Bisho<sup>p</sup>s of the  
whole World, but the Bisho<sup>p</sup>s every one of  
them of their own Churches. But the Bisho<sup>p</sup>s  
did not succeed to the Apostles in these things  
which they had Extraordinarily, that is, in that  
Power, which is truly and properly Apostoli-  
cal. For Bellarmin himself confesseth, that the  
Bisho<sup>p</sup>s have not Authority to Preach thro'  
the whole World, and to Found Churches :  
Whence we may understand how rashly some  
Smatterers in Divinity affirm, that the Aposto-  
lical Authority remains yet in the Church.  
Bellarmin here ingenuously confesseth, that the  
Bisho<sup>p</sup>s have no part of the true Apostolical  
Authority, the Chief part of which he placeth  
in Preaching thro' the whole World, and  
Founding Churches. Hence I gather two  
things. First. That, even in Bellarmin's Judg-  
ment, they are deceived who affirm this  
Apostolic Authority to remain in the Bisho<sup>p</sup>s.

2ly. That the Pope himself cannot challenge this, because this Power is Apostolical: But the Pope Succeeds not to Peter as an Apostle; therefore he has not this Apostolick Power. And indeed Bellarmin says rightly, that the Pope Succeeds not to Peter as to an Apostle, for then if he truly and properly succeeded to an Apostle, he would truly be an Apostle, and then he would do truly that which the Apostles did, that is, He would Write Canonical Books, he would have the Gift of Tongues and Miracles, he would Walk upon Serpents, he would Cast out Devils, and do other things of the same kind, none of which he can do. I Answer 4ly. From Bellarmin's saying, that the Apostles were not Ordinary but Extraordinary Pastors, and delegated by special Commission, which kind of Pastors have no Successors; I gather two things, First, That Peter was not an Ordinary Pastor: For he was truly an Apostle: But the Apostles were not Ordinary Pastors, as our Adversary yields. Secondly, That Peter cannot be truly and properly Succeeded: Therefore the Pope is not the Successor of Peter, but improperly as is every Bishop. And so there is scarce a word wherein the Adversary does not contradict himself.

Willet maintains the same Thesis with Whitaker, and urgeth the same Argument: And to Bellarmin's Discourse (There is a great difference between the Succeeding of Peter by the Pope, and the Succession of the other Apostles in Bishops, &c. as in the former §.) Willet gives the following Reply

Reply (m). "Answer, to the first part concerning Peter's Succession: First, let this be remembred, that the Jesuite confesseth, that 'the Pope doth not Succeede Peter, *ut Apostolo*, as an Apostle: Then how commeth it aboute, 'that the Sea of Rome is called Apostolicall, and 'the pope challengeth to be called Apostolike, 'and saith his Office is *Apostolatus*, a very Apostleship: From whence hath he this, seeing he 'hath nothing to doe with Peters Apostleship? Bellarmine, I thinke, will here beshrew himself. Secondly. Hee cannot Succeede Peter, as ordinarie Pastor of the whole Church, for so was 'hee never; and that power which he had 'over the whole Church, as other Apostles had, 'as the Jesuite himselfe confesseth, was Apostolike, not Pastorall: For that Commission, 'Goe teacb all Nations, Matth. 28. 19. And ye shall 'be witnesses unto me, to the uttermost parts of the 'Earth, A&T. 1. 8. was given to all the Apostles, 'and was therefore Apostolicall: Of any other 'such large and general Commission given to 'Peter alone, we read not. Wherefore, if the 'Pope neither Succeede Peter as Apostle, which 'Bellarmine graunteth, nor as general Pastor, as 'we have proved: It will be found, that he is 'not Peters right Successor at all, as indeede he 'is not. To the second part we answere: First, 'that the Apostles were not properly ordinarie 'Pastors, we easely graunt; for they had charge 'of the whole Church, and were not tyed and 'limited to any one certaine place: Yet

(m) Synops. Papism. Controv. 4. Quest. 7. Part 2.  
The Protest. pag. 175, 176.

Bellarmine against himself in this place els  
 where confesseth it, that *James* was *Pastor &*  
*Epi/copus*, *Pastor and Bishop of Jerusalem*, *Lib. I.*  
*de Pontifice, Cap. 26.* Yet the Argument follow-  
 eth not, the Apostles calling was extraordinarie,  
 and they had extraordinarie Giftes; therefore  
 they could have no Successors: For it is not  
 necessarie that the Successor should have all  
 which his Predecessor had: The Apostles  
 succeeded the auncient Prophets. *Joh. 4. 38.*  
*You are entred into their Labours*, yet was their  
 Calling divers: Yea the Apostles were in  
 Christ's stead, *1 Cor. 5. 20.* Yet was there more  
 in Christ, then in his Apostles. Secondly, We  
 say then, that as the Apostles had extraordi-  
 narie Giftes, as of teaching, exhorting, admo-  
 nishing, yet after a more excellent manner;  
 The Bishops then and Pastors of the Church,  
 though they Succeede them not for their ex-  
 traordinarie Giftes, yet are properly their  
 Successors in feeding, teaching and instructing,  
 which giftes were not so extraordinarie in the  
 Apostles, but that they were to continue unto  
 their Posteritie, as the Lord saith by his Pro-  
 phet, *My Spirit that is upon thee, &c. Isa. 59.21.*  
 Thirdly, To Bellarmines last Argument we  
 answere: First, that it cannot be shewed, that  
 there were any such Bishops, as he speaketh of,  
 in the Apostles time, seeing the names of *Epis-  
 copus* and *Presbyter*, of Bishop and Elder are con-  
 founded in the Apostles writings.

And now judge, if, according to the Judg-  
 ment of these brightest Stars in the English He-  
 mispherie, these Reasons of *Bellarmino* be not solid  
 Truths;

Truths; if they do not overthrow the Popish and Prelatical Dream of the Perpetuity of the Apostolate; and if they prove not, that an Apostle cannot properly be succeeded; that they can be succeeded in nothing, but what is common to all Pastors? And therefore, if J. S. be not either void of common Sense or common Honesty in this his pretended Retortion, as indeed he is in all the rest he here advances. We do not only, as he says, charge them with using of Popish Arguments, but also of Popish Positions, and Popish Arguments or Sophisms as the Proofs of them: This, to name no others, I have plainly enough done in my *Nazianzeni Querela*, and brought, at least, some Scores of Instances, which, as I did, and still do believe, unanswerably vouch it. And therefore I laid (n), Their Government and Hierarchic Scale is one and the same, save one Roundle, with that of Rome. All their Arguments they bring, either from Scripture or Antiquity, are learn'd from Bellarmin and such Romantics, and admit no less Improvement for the evincing a Papal Authority, than the Episcopals have made thereof, for the establishing of their Prelatical Power. And in my Introduction, They use to English these Romish Sophisms, and yet quite dissemble the Answers and Refutations the Reformed have given thereto. These, with some others of my Expressions, he has collected, but without any Proof, or the Appearance of any Proof, save such insulse Stuff as you have already seen, of either their Falseness or Impertinency; as if it were a Shame for me to say ought, that pleases not the Hierarchics,

(n) Part 1. Sect. 10. §. 3.

tho' never so true, never so pertinent. Now, had he not been Conscious of the Badness of his Cause, he had fall'n upon my Book particularly, laid open the Falshood of my Allegations, prov'd that they stole not their Arguments from Papists, that is, that the Papists us'd not these Arguments against Presbytery, and for Popery, that the Hierarchies use for Prelacy, demonstrat-ed, finally, that Prelacy is not, by the joyn Forces of both Papists and *English* Hierarchies, to their Power, sustain'd against the whole Body of Protestants. He saw, that to do all these, or any of these, was simply impossible ; wherefore he made Lies his Refuge, and betook himself to most wretched Cavills, miserable Evasions, false Definitions and Idea's of Popery, Heretical Ter-giversations. And as to his Retortions or Recriminations ; what shall I say ? I dare say, that never was there a Doctrine, no, not that of the *Perfection* of the *Scriptures*, of *Justification* by Faith, or of the *Two Sacraments*, more Anti-papist, more Protestant, than are these which he most senselessly and shamelessly pretends to Retort, as if they were no les Popish, than is that of their *English* Papist Ceremonies, of the *Divine Right of Diocesan Episcopacy*, and other such Stuff as is common to Papists and Prelatists, in opposition to the Bulk of the Reformed Churches.

§. XXX. And now I go on to what he calls *Our other Plea* (o), which is (saith he) that Prelacy paves the way to the Papacy : The same Reason that raises a Bishop above Presbyters, may likewise raise an Arch-bishop over Bishops, and a Patriarch

over Arch-bishops; and a Pope over Patriarchs, *Smectymnuus* forms it. But I have sufficiently evidenced the Solidity of this Argument above, while I demonstrated, that the Motives which make Men desert the Doctrine of Parity among Pastors, are no less powerful to oblige them to desert the Doctrine of Parity among Diocesan Bishops, and so to carry them up to the Papacy; and made it undenyable, that it was so in Matter of Fact. However, *ex abundanti*, I'll follow him *Kara nodus*, discuss all his ensuing Cavills, clear the Argument of all the little Clouds and Dust he raises, and so make its unconquerable Firmness so manifest, that henceforth no Man of but ordinary Modesty shall have the Brow to Term it a *Sophism*. "This (*saint be*) is a pretty old Bug-bear: Beza (so far as I can learn) was the first Man that set it on Foot in Scotland: Much about that same time (perhaps, by Beza's Influence too) Carrwright advanced it in England. Never Presbyterian almost has omitted it since. Thus he: And yet (*p*) he says, "That many whom we are earnest to have reckoned our best Friends, have been at pains to shew, that between *Episcopacy* and *Popery* there is no *Connexion*; And then brings many chief Presbyterians, and affirms, he could bring many more, who, as he says, *Depose*, that this our Argument is of no value. But if it be found, as, I trust, it will, that they deposed no such thing, it must be yielded, that *J. S.* is guilty of a double Injury, in both making them to say what they never said, and to contradict themselves to boot.

Now, for Answer, This, Gentlemen ( saith he, directing his Speech to the Worthy Mr. Rule, who now rests from his Labours, to the Reverend Mr. Forrester, and to me ) is the third Instance of your Modesty, I promis'd to put you in mind of. But why should we three be reckoned Immodest, more than Beza, and almost all other Presbyterians, for treading in his and their Steps, and improving, perhaps, and further illustrating the Argument they put in our hand ? " For ( to be short and plain ) ( continues he ) it is purely a Sophism which you have borrowed from the Papists, Bellarmin has it as handsomely dress'd, and as takingly set off, as ever any of you had it : As you may see by his own Words on the Margent. ————— And now I would ask, with what Countenance you can insist on such an Argument, according to your own Principles ? How can you be so Papistick ( to use one of your own Terms ) as thus to borrow an Argument from the Papists ? Very fair : The Protestants demonstrate, that many Arguments of the Papists for, and Defences of their Doctrines, are no less serviceable to Paganism than to Popery ; Are they therefore Favourers of Paganism ? Do not they, by this their very practice, and endeavour to render Popery odious, evidently declare, that they look on Paganism as a thing most palpably odious and abominable ? The Case is to an ace the same : Nor have I the least ground to judge, that such Criminal Dealing was the Effect of his Ignorance, but of a worse Quality : For Charity must not willfully put out her own Eyes.

§. XXXI. Nor has the Retortion he endeavours (9) a Grain of more Candour or Conscience. *The same very Argument* ( saith he ), *at least upon the Matter, has been as much insisted on by the Independents and other Sectarians, against your Scheme, as by you against ours.* This, I say, is untrue ; it never was, it never could be insisted on against *our Scheme*, either upon the matter or manner. *How often* ( continues he ) *have they told you, that your Subordination of Classes has as natural a Tendency toward Popish Tyranny, as our Subordination of Officers ?* And what then ; seing they told us a Monstruous Lie ? Yet I'll not say, you were believing a Lie, when you wrote this : For you know, and I doubt if you dare deny it, that the *Subordination of Lesser Synods or Councils to Greater, Provincials to Nationals, and Nationals to Oecumenicals*, has been universally and justly look'd on as the choicest Expedient against *Tyranny* of whatsoever kind, but more especially *Papal Tyranny*, or the *Enslaving of the Church to the Lust of One Monarch or Tyrant*. The Truth is, our Argument, with which he most senselessly would parallel this of the *Sectaries*, is no less Opposite to it, than is White to Black, Light to Darknes ; since, as is made evident above, nothing is more Rational, nothing more Justify'd by Experience and Matter of Fact, than is our Argument ; nothing more Absurd and Mad, than is the Argument of the *Sectaries*, provided it deserve the Name : For what is more Senseless and Brutish, than to affirm, that the *Subjecting of Lesser Judicatories to*

(9) §. 19.

*Greater*.

Greater ones tends natively to the Subjecting of Greater and more Numerous *Judicatories* to Lesser ones, or all *Judicatories*, tho' never so Numerous, to the Incontroulable *Will of one Man*? . J. S. indeed has raked together no small Quantity out of some *Independents*, and other *Sectaries*, viz. the *Dissenting Brethren*, *Hooker*, *Martin-mar-priest*, *Sterry* (who is also cited to the same purpose by *George Keith*, in his Epistle prefix'd to his *Quakerism no Popery*), *Spittlehouse*: But if any Man can shew, that there is in all that Heap one Grain, one Syllable of Argument, one Jota more to the purpose, than this Abstract of 'em, that J. S. has given us, *erit mibi magnus Apollo*. It is certain, that if this Fardel of most Foul, Reasonless, and Senseless Railing, can serve him for a Retortion, and contribute to the Absolving of the Prelatists from our Charge, it does no less Service to the Quakers, or any other Symbolizers with Papists, in the like Streight.

§. XXXII. Odder yet, if odder can be, are his Sections 21, and 22. *How frequently* (saith he) *do the Protesters in that little Book* (viz. *Protesters* no *Subverters*, *Presbytery* no *Papacy*) *insist on this way of Reasoning*, that the *Submission* to the *Judicatories* of the *Church*, required by the *Resolutioners*, was a *plain Step of Popish Tyrann*. "They say (continues he, relating the Words of the *Protesters*), "That, to require such a Submission, or pretend, that it is so Essential to Presbyterian Government: is to introduce into the House of GOD, a Kirk Government, that is too nigh of Kin to that which is Popish, Prelatical and Tyrannical. That to say, that with-

without such Submission, Unity and Order cannot be continued in the Kirk, is the very Argument and Language of the Advocates of the See of *Rome*, whilst they plead for the Pope's Visible Headship. And after a few Words out of the same Book, which are the same for Substance and Purport, he transcribes these that follow: This Submission is so far from being any part of the Catholic Truth, much less of the Essence and Beeing of Presbyterian Government, that it seems to be a Text purely Popish and Antichristian, and pleads for a Government that is not Presbyterian, but Popish and Antichristian. Haying quoted these passages, he subjoyns, *That our Argument, of Prelacy's paving the way for Popery, has been, with very little Alteration, turn'd against our selves by our own Off-spring; so that we are as much concern'd as they to purge our selves of the Popular Scandal.* For my part (continues he) I would gladly see, what you can answer for your selves, which will not be as much subservient to our Purgation. But what Sense is this, pray, to say, that you would fain know that which you already fully know, and which they, in these very places you quoted, have taught you? Can they tell you more plainly, that they impute nothing of all that Rigor and Severity to the Principles and Schemie of Presbyterian; but only to the Resolutioner Presbyterians? Now, does this purge you, or furnish an Answer to our Argument? Just as much as it furnisheth an Answer to any Argument, wherewith the Principles of the Papists, or of any other Sect, furnish us against them. The Refo-

Resolutioners, on the other side, were as far allowing the Principles and Scheme of Presbytery to be chargeable with Tyranny, Popery, or any tendency thereto ; but deny it withal, that the Assembly was guilty of the rigor and severity wherewith the Protesters charg'd it : If true or not, or if both sides in that unhappy Division failed not, concerns not the present Debate : It is certain he gains nothing from the *Resolutioners*, more than from the *Protesters* ; being the former never affirm'd, that any thing of Tyranny or Popery was a native Consequent of the Principles of Presbytery. But, saith he, "The *Resolutioners* say, they do not derive the necessity of Submission from the Infallibility of the *Judicatories*, and that herein they differ from the *Papists*. Now, we do no more pretend the Infallibility of our *Bishops* than they of their *Judicatories*. Thus *J. S.* impertinently and nonsensically, seeing there is here not one word, not one syllable, which can be brought as an Answer to our Argument : For, how senseless and reasonless is it thus to Reason ; The *Prelatists* pretend no more the Infallibility of their *Bishops*, than the *Resolutioners* of their *Judicatories* ; Ergo, the Reasons by which they establish *Diocesans* over *Paroch Pastors* are not equally powerful to Raise *Metropolitans* over *Diocesans*, and so on. Nor is his following threefold Comparison of his Party with the *Resolutioners*, one grain more to his purpose, some of them being utterly false, all of them impertinent and senseless. At a word, I defy *J. S.* and all his Tribe, to bring ought said by either Party, that can amount to even

the least shadow of an Answer to our Argument.

§. XXXIII. In the next place (r) he contends, that *I have furnished the Prelatists with the substance of a very good and satisfactory Answer to the pitiful Sophism.* So he nick-names the Argument I now vindicate. Now, if this be as he says, one would think, it would be but a small part of the Civility I owe to the Prelatists; for with many an Answer they have furnished me, against the best and chiefest of their Arguments: And yet I doubt, if after a fair hearing of the matter I be found to be so kind; at least, I am sure, I never design'd to be so kind; yea I dare say, I never was so kind: Hear and Judge: To the Argument I now sustain, Dr. Burnet (s) gave the fashion of a Retort, as follows: *May not one that Quarrels a standing Ministry, argue on the same grounds; a Minister's Authority over the People gave the rise to the Authority Bishops pretend over Ministers; and so the Ministry will be concluded the first step of the Beast's Throne?* While I was ener-vating this Retort, I used these ensuing words (t): *Take a Gospel Ministry unconfounded with a Papal Hierarch, and then there is not the least colour or pretext for any Man's ascribing to it the first Rise of Popery; the Parity we plead for among Pastors of Flocks, secures a Gospel Ministry from any Force or Appearance of Reason in any such Assault.* Here, as he dreams, he finds an Answer to our Argument; and therefore Returns, as follows: "Now what can run more smoothly than, with

(r) §. 23. (s) Confer pag. 321. (t) Naz. Quer. pag. 105, 106.

' little Alteration, this way of reasoning does for us ? Here it is. Take a *Gospel Episcopacy* unconfounded with a *Papal Hierarchy*, and then ' there is not the least colour or pretext for any ' Man's ascribing to it the first Rise of Popery: ' The *Parity* we *plead* for among *Bishops* lectures a ' *Gospel Episcopacy* from any Force or Appearance ' of Reason in any such Assault, as is commonly ' made by *Presbyterians*, who are not ashame'd to ' come in with such a *Popish Sopbism* as a *Prejudice* ' against *Episcopacy*. This seems to be enough for ' you Mr. *Jameson*. Thus *J. S.* But the Advantage of winning at me with this home thrust, he owes to his own *Prudentials*, in suppressing the rest of my Answer to *D. B.*'s Retortion. For, if, as I there said, and now sustain, the Belief of a *Gospel Ministry*, as a thing altogether necessary for the Being of a Church, be rooted in the Hearts of all Christians, save a few contemptible Anomals ; and, on the other hand, there be so little necessity of *Prelacy*, that the far greatest and best part of its *Abettors*, and in these *D. B.* himself, grants, that it is no different *Order* from *Presbytery*, has no footing in the Word of GOD, and confounds a Prelate with a Parochial Pastor ; Then,

I. It is evident, that there is no place for *D. B.*'s Retortion, nor for *J. S.*'s Defence thereof, seeing the *Gospel Ministry* contributes only to the *Erection* of the *Beasts Throne* Accidentally and Occasionally ; but *Episcopacy* Necessarily and Natively, as affording to it no worse Argument and Props than are these with, which it self is supported,

Illy. From

IIIy. From the same Answer it follows, that your *Gospel Episcopacy* is a *Chimera*, and so the Answer you imagined your self furnished with by me becomes an idle Dream.

IIIy. Nor can you ever without a manifest Contradiction distinguish your Episcopacy from a Papal Hierarchy ; since, as even the Council of *Trent* (t), and *Bellarmin* (u) acknowledge, the Bishops make a chief and principal part of it. And the truth is, that both your *Bishops* as distinguish'd from *Presbyters*, and *Presbyters* as distinguish'd from *Bishops*, are a *part* of the Papal Hierarchy, and neither of them any *Part* of the *Gospel Ministry*.

IVly. Be it, that you Mr. S. and some others of your gang, *plead for the Parity of Bishops* : Great matters : What are *You* ? Don't others as Learn'd and Celebrated of your Party plead for the Contrary ? Can you be Ignorant of this ? Or can you Deny it ? Can you, moreover, be Ignorant, that your *Church of England*, your *only well Constitut Church*, by her incontestable Practice gives you the Lie ? Are all the 24 *Bishops* any thing else but *Suffragans to Two* ? Did not the Episcopal Faction, while prevalent in *Scotland*, write after her *Copy* ? Did ever yet the Hierarchy reign any where, but this *Subordination* of Bishops to Arch-bishops was Practised ? Don't you therefore publickly, and before the world, say one thing, and do another ?

Vly. Suppose, that any Episcopal Man should have Conscience and Courage to use the same Arguments against Arch-bishops, might not the

(t) *Bell.* 23. (u) *De Cler.* Cap. 11.

sure Divino-Archiepiscopal Man return you, with little Alteration, your own Answer : Take a Gospel Archiepiscopacy, &c. and, The Parity we plead for among Archesbishops, &c. The same Return may be made you by such as are for the Divine Right of Patriarchs : And yet who doubts, that the Erecting of these Metropolitans, Primates, Patriarchs, and such Oligarchic Advances towards One Head, or Pope, did necessarily and natively tend to his Introduction ?

VII. But you plead for the *Imparity* of Bishops: Of what Bishops, pray ? Of *Dioceſans*, no doubt. Why not of *Parochial* or *Congregational* Bishops or Pastors ? Why, forsooth then the Church could have no Head, no *High Priest*, no Order, no *Unity*. And now acknowledge the Arguings of your Faction, and confess, that they with no less Force beat you from the *Parity* of *Dioceſan* than from that of *Parochials*, and compel you, at last, to take *Sanctuary* in the *Capitol*.

VIII. And now to be free with you ; never did a more Stramineous, ridiculous, and senseless Ratiocination, than is this which you attempt to defend, disgrace a Press. Whether it be us'd, as you say *Nicolas Sanders* did, for direct Argument in favour of Popery, or for Retortion, as *D. B.* us'd it, it is plainly this. If the Church ought to have Pastors, then these Pastors ought to have Pastors : But on the other hand, if once you falsely suppose the Reasonableness of this Unreasonable Reasoning, it will by a most fluent and smooth Sequel follow, that these Pastors of Pastors ought to have Pastors, and so on.

§. XXXIV. Next (x) he saith, " That the many Presbyterians who have acknowledged Episcopacy to be a Lawful or a Tolerable Government, were likewise bound to have confessed, that Prelacy doth not necessarily infer Popery. But the Refutation is at hand : For, not to mention, that his giving no Instances is a shrewd token of his Diffidence, I Affirm, that they never Acknowledged, that the Sole-Power Episcopacy, or Negative Voice-Episcopacy, was a Lawful or Tolerable Government, except perhaps in a Comparative sense, as *Calvin* called the *English Ceremonies Tolerable Fooleries*. If they have allow'd of a Primacy of Order as a thing introduc'd by Humane Constitution, and Indifferent, you have not one grain of Advantage thereby ; and therefore your Consequence is palpably Inconsequent ; that there is no necessary Connexion between Prelacy and Popery. He would prove from this, *That where Causes work Necessarily, they Work not only Uniformly, but constantly.* I Answer, they do, if contrary Causes do not occur, which Sufflaminate their Wheels, and sift their Motion. Was not, in the Apostles Time, the Mystery of Iniquity Working Necessarily and Natively the Birth and Revelation of the Man of Sin, and yet did not οὐ κατέχω, the Letter Let and Stop for a time the Progress of its Working, till He was taken out of the Way. Nor is there, moreover, ought surer, than that Popery paves the way to Paganism, and has a native Tendency to it, and yet, so powerful are the Lets and Impediments, that Christianity can

(x) §. 24.

never be formally, in that Church, Abjured, and *Heathenism* Introduc'd. He is Ridiculous, while he sayes here, "That since ever Episcopacy was in the Church, it has been somewhere without Popery ; and that there was Episcopacy long before either the Prelate of *Constantinople* or *Rome* did set up for *being Universal Bishop* : As if this were a sufficient Argument to compel us to Grant, that Episcopacy has no Necessary and Native Tendency to Popery ; since he knows not his own Name better than he knows, that we both believe and contend that this Ancient Episcopacy not only had a Necessary and Native Tendency to Popery, but also, at length, Procreated the Man of Sin himself. We deny, that ever their Hierarchy did, shall, or can Exist without Popery, in Whole or in Part. To his saying, *That the Pope has been most Keenly and Zealously rejected by all the Bishops in Britain these 140 Years*, I Answer, that no less Keenly has Judaism and Paganism been Rejected by the Popes and Papists for many hundred Years; and yet 'tis certain, that Popery has a Native Tendency to both ; not to mention with how much Popish Leaven the *Jure-Divini Episcopals*, Bishops, and others, have been Soured, tho' for their privat gain they like it not to Subject their *Alterius Orbis Papam* to the *Pope of Rome*.

§. XXXV. Hitherto he has brought up against us many Battalions of Pagans, Papists, Brownists, Independents, yea and Scottish Presbyterians, not a few ; But the worst of all follows (y) ; for

he has now summon'd a General Council of Divines, English, French, Genevan, Suzz, High German, Dutch, and who knows of how many Nations else ; And the saddest of all is, that these our Condemnators are our own Friends, Learn'd Presbyterians : Alas then, how heavy will the Sentence of the Prelatists be against us ! But what have they said ? Why, They have been at pains to shew, that between Episcopacy and Papacy there is no Connexion, and there is no Consequence from the One to the Other, and a Jury of them ( subjoyns he ) most Unanimously Absolve us from being Friends to the Papacy, by our being for Episcopacy ; inasmuch as they do most willingly depose, that your Argument now under Consideration is of no value. I told you before, that it was a Popish Argument : I tell you now, that never an Author almost, even of your own Party, has written against Popery, but has Answered it : Nay, and Ridicul'd it : Particularly, Mr. Calvin, Antonius Sadeel, another Genevan ; Pezelius, Lambertus Danæus ; Whitakerus, Franciscus Junius, Samuel Hubertus, Daniel Chamierus, Amesius, Abrahamus Ramburtius, Salmasius, Samuel Maresius, Wendelinus, Franciscus Turretinus, Philippus & Limborgh. Here are XV as I said, a full Jury. ( to whom he adds Moyes Amyraldus ) You have their Depositions on the Margent. And now, who can once Face him ; when he is back'd with such a Company of so Great Names, especially when he has brought up his never failing Margent, that, like the Gorgon's Head, confounds his Enemies at the first Sight : Yet I think I may adventure not only to look to it, but handle it also, and that without

without the least hazard of any *Metamorphosis.*

¶ XXXVI. But first take, as I can translate it, *Bellarmin's Argument*, wherewith I have gramm'd his last mention'd Marget. "In every particular place, there is one Bishop Constituted to Rule all the rest of the Ministers and Pastors of that place. — Again, in every Province are placed particular Metropolitans to Rule over the Bishops therein, and in greater Cities Primates or Patriarchs for the Guiding of a greater Charge. It is just therefore, that there should also be some One to Rule the whole Church, and to whom both the Primates and Patriarchs should be subject: For if a Monarchical Principality doth agree to one City, one Province, one Nation, why not also to the whole Church? What Reason is there, that the Parts should be Govern'd Monarchically, and the Whole Aristocratically? And by what Reasons it is proved, that one Bishop should be over Parish Priests, Arch-bishops over Bishops; by the same Reasons it may be proved, that one High Priest should be over Patriarchs. Why is one Bishop necessary in every Church, unless because one City cannot well be Governed if not by One? But the Universal Church is likewise One. Moreover, wherefore is one Arch-bishop required, unless for this, that the Bishops may be kept in Unity, that their Strifes may be determined; that they may be called to the Synod; that they may be oblig'd to exercise their Office? But, for the same Causes, one is needful to Rule

‘ Rule all Arch-bishops and Primates. This, I acknowledge, is *Bellarmin’s Argument*, and a Sophism too: And yet I cannot be of J. S’s Mind, that we ought to be ashame’d to come in with it, or be accounted Papaturients for using it: For,

If, We are so far from believing *Bellarmin’s Conclusion*, or from using his Argument for his Design, *viz.* To bring all Men to the Pope; that, on the contrary, we use it, that we may bring these, whom we judge to be too nigh him, to a greater distance from him: And so we cann’t be said to borrow or use it any other way, than *David did Goliab’s Sword*. Had we used it to prove *Bellarmin’s Conclusion*, we might have been termed Borrowers of Popish Arguments, no less justly than we so term the Prelatists, for using the Popish Arguments to prove the Popish Conclusion, the Divine Right of Dic-cesan Episcopacy: But, on the other hand, to call the Use we make of it, the Borrowing of a Popish Argument, or to alledge, that we, equally, herein, with the Prelatists using the Arguments of *Bellarmin* and other Papists, to prove their Popish Conclusion, that Episcopacy is of Divine Right, are Papaturients, and Symbolize with Papists, is one of the most Senfelels, Shameless and Monstruous Calumnies, that have readily hitherto foul’d Paper.

Hdly, I have demonstrated the Validity of this Argument, as we use it against the Episcopals, not only from the Practice and Acknowledgments of the Ancient Church, but also from the clear Confessions of the *English Hierarchies*; so that,

if so many Learn'd Presbyterians have Deposed, that this our Argument is of no value, and have Answered it, they must, of necessity, have neglected so fully to weigh and consider it as they should have done; which can't be counted very strange, since they were not then directly Disputing against Episcopacy.

Thirdly, 'Tis most presumable, that they never design'd to Answer it; since, as J. S. has own'd, *never Presbyterian almost, since Beza's time, has omitted it.*

Fourthly, And as they never design'd to Answer it, so I affirm, they never did Answer it. They deny'd, indeed, the Consequence of Bellarmin's Argument, not absolutely, but only in so far as it lean'd on this Supposition, that 'tis as possible and practicable for any one Man, to guide the Pastors and People of the whole World, as to guide the Pastors and People of any one City or District; (otherwise, they not only did not deny this Consequence, but, on the contrary, still affirm'd and sustain'd it to be just and valid.) But herein they do not at all hurt or infringe the Argument as we manage it, and in order to our Conclusion against the Prelatists: For, tho' any who Conscientiously considers, how weighty a Matter the Charge of Souls is, will frankly yield, that the greater the Number be, the Charge is the harder; yet the Prelatists (which is enough to our purpose) are of another Mind, and plead, that the Empire of their Ecclesiastick Monarch, the Bishop, may be as large, and contain as many Souls as the Empire of any Secular Monarch

narch (a), and they practise accordingly; e.g. the Bishop of *London*, besides the Souls scarce numerable within that Diocese, is Bishop of all *English America*, and yet it is undeniable, that he can no more Visit and Guide them, than can the Pope all these that subject themselves to his Yoke.

Vertibly, They never said, they never thought, that the wretch'd Sophisms, viz. That taken from the Pretext of *Unity*, and the like, where-with they use to trick People into the Belief of the Necessity of Diocesan Episcopacy, don't fully as much, and as strongly conclude the Necessity of a Papacy. Moreover,

Vertibly, All they said of the Non-conclusibleness of a Papacy from Episcopacy is only to be understood of the *Episcopus Praes*, or Constant Moderator, which they might judge tolerable; not at all of the *Sole-Powers Episcopacy*, or *Negative-Voice Episcopacy*, between which and Popery they believed, that there was a sure Connexion: As is clear from *J. S.*'s own Concession, and shall, moreover, anon, by undoubtable Proofs, be fully evicted. And this Answer is a sufficient Refutation of all his Prolix, Pompous, and Blustering Margent.

*J. XXXVII.* I will, however, survey and examine it, and discuss part of the chief Testimonies he has adduced: For whatever suffices to deprive him of any one of 'em, has the same Force to spoil him of the whole *Jury*, or of all he has brought, or ever can bring beside. " *Cat-*  
*'vin* ( saith *J. S.* ) *Institut. Lib. 4. Cap. 6. §. 2.*  
*'states the Matter thus. Utrum ad veram, &c.*

(a) See *Dodwell's 2d. Letter to Mr. Baxter.*

‘ Whether it be necessary for compleating of the Hierarchy, or the Ecclesiastick Order, that one See be so much elevated in Dignity and Power over the rest, as that it be the Head of the whole Body. Now, these are indeed Calvin’s Words, yet mutilated by J. S. for he omits this Clause (*Ut vocant*) the Hierarchy, as they (the Papists) call it, saith Calvin; importing that he disliked the Romish Hierarchic Scale, Name and Thing. Then (continues J. S.) he sheweth, that the Argument taken from the Jewish High-Priest doth no Service to the Pope. ’Tis true, he does so: But does he ever either shew or say, that it does any better Service to the Diocesan Bishop? Now, except he doth this, he doth nothing for J. S. For if it do as much Service to the Pope as to the Prelate, our Argument is safe and sound. Now, that which I observe (proceeds J. S.) is: That his Reasoning exactly Answers our present Argument. Hear it then, as I can Scottish it; *Quod in Natione una fuit, &c.*

‘ That which was profitable in one Nation, no reason obligeth to extend thro’ the whole World. Yea there is a great difference between one Nation and the whole World. —

‘ Now, when the true Religion is diffus’d thro’ the whole World, it is a thing altogether absurd, that the Government of both East and West should be given to One Man. It is all one as if one should contend, that the whole World ought to be Rul’d by One Prefect, because one Territory has but One. —

‘ But this, say the Papists, is no less requisite in the Universe, than in the particular parts there-

thereof, that there be One Supreme Head of all. And the Proof of this Matter they bring, forsooth, from the Cranes and Bees, which al- ways choole to themselves one only Guide. I admit of the Examples they produce : But do all the Bees in the World swarm into one place, that they may choose one King? No ; every King is content with his own Skee. So among the Cranes, every Flock has its own King. What hence can else be evicted, but that every particular Church ought to have its own Bishop. Hitherto *Calvin*. But how this his Discourse is by *J. S.* brought home to his purpose and undertaking, I can by no means understand : But it may be learn'd, perhaps, from what he subjoyns to *Calvin's* Words. Indeed (saith he) the whole Chapter over be most nervously defeats our Brethren's Argument. This I utterly deny ; Let's hear how he proves it. And particularly (continues he) §. 17. where he cites that Saying of St. Cyprian's; *Episcopatus unus est cuius à singulis in solidum pars tenetur, &c.* (That is, as to the Sense, all Bishops are Equal) And holds it to be (as it is indeed) inconsistent with the Pope's Supremacy ; and utterly subversive of it. All this I own ; nothing more true, nothing more reasonable : But what then? Therefore *Calvin* defeats our Argument? Therefore he says either expressly, or even by the remotest Consequence, that the common and prime Topicks which Prelatists take from the Pretexts of Order, Unity, &c. whereby to establish an *Inparity* among Pastors, do not as really establish an *Inparity* among Bishops ; and in the close, set one Bishop over

over all of 'em? Nothing more false, nothing more ridiculous and senseless than is this Consequence. And yet this most unreasonable Reasoning is familiar to J. S. After the same way deals he by *Salmasius*, and other Divines, whose Words he abuses ( b ). At a word, this whole Margent, as no small part else of this Chapter is sufficiently summ'd up in two Ratiocinations ( pardon me for giving them the Name, since I know not how else to speak of them ): One of which I have just now exposed; the other is to a hair like it, *viz.* These Divines said, that tho' 'twere practicable for One Man to Guide some One Church or Diocese, yet no single Man could Guide all the Churches in the World: Therefore they maintain'd, that the now frequently nam'd Topicks, from which the Prelatists use to conclude an *Imparity among Pastors*, do not as really conclude an *Imparity among Bishops*, and at length set up one Bishop over them all. These are undenyably your Reasonings, with which all this your Margent, and somewhat more also, stands or falls. And now I will allow you and all your Party to help you, not only as long time as *Baron* is said to have spent in Compiling his *Annals*, but ev'n a full *Platonic Year*, to make either of 'em good.

And now I return to *Calvin*; who, on the 1. to the *Philippians*, having declared, that, in Scripture, *Bishop* and *Pastor* is one and the same, and the Terms compleatly Synonymous, and that afterward, by Humane Custom, the Name of *Bishop* was unjustly appropriated to the *Mode-*

( b ) See, e. g. S. 27.

rators of the Classes of Presbyteries, adds as follows: "For, from this corrupt Signification of the Word *Bishop*, this evil ensued, that as if all the Presbyters had not been Collegues called to the same Function, one, under Pretext of this new Title, did cunningly procure to himself Dominion over the rest. And in his Institutions (c), shewing how the Abuse of Ecclesiastic Jurisdiction introduc'd the Papal Tyranny, he thus writes: "The Power was not in the Hand of One, that he might do according to his Will; but in the Bench of Presbyters, who were in the Church, what the Senate is in the City. And having alledg'd *cyprian* to prove the Truth of this his Assertion, and to shew, that beside the Clergy, others also of the People did cognosce in Ecclesiastical Causes, he subjoyns: "But this was then the common and usual way to Govern the Church by a Senate of Presbyters, of whom there were two sorts, the first Ordained for Teaching, and the other only Correctors of Manners: But this Institution did by little and little degenerate from what at first it had been, so that even, in the time of *Ambrose*, Clergymen alone cognosced on Ecclesiastick Affairs, concerning which he complains in these Words, The Ancient Synagogue, and afterward the Church had Elders, without whose Counsel nothing was done. We see how much the Holy Man is displeased, that things were grown somewhat worse, when as yet Affairs continued in some tolerable Condition, at least. What would he have said, if he had seen the

(c) Lib. 4, Cap. 11. §. 6, 7.

deform

deform Ruines that are now, which scarcs have any Vestige of the Ancient Edifice? First of all, the Bishop, against all Right and Honesty, arrogated to himself alone, that which was committed to the Church. For it is all one, as if the Consul had expelled the Senate, and usurped the Empire himself alone. For surely, as he is in Honour Superior to the rest, so there is more Authority in the College than in one Man: It was therefore a very wicked deed, that one Man, having got into his own hand the Power which was common to the whole College, did pave the way to Tyrannical Domination, snatch'd away from the Church her own Right, and abolish'd the Presbytery which by the Spirit of Christ had been ordained. But, as one mischief still procreats another, the Bishops at length disdaining to employ themselves in the personal Exercise of the Power they had usurped, as if it had been a thing unworthy of their care, delegated it to others whom they call'd Officials. Thus he and then goes on to satisfy the Objections of the Papalists. And now judge, if *Calvin* makes not the very first and earliest Declension from Parity among Pastors to pave the way for the Papal Hierarchy, Dominion, and Tyranny. And here, by the way, I cannot but notice J. S. mistake, while he says (d), That *Calvin* wrote his Institutions long before the Fatal Controversie between the Prelatists and Presbyterians was begun, &c. For as *Calvin* is acknowledg'd by J. S. himself to have been a Presbyterian, so he, in not a few

places of his Works, e. gr. on *Philipp.* 1. and these very *Institutions*, *Lib.* 4. *Cap.* 3. 4. handles, and clearly determines this Controversie. Yea the same had been done, long before him, by the *Waldenses*, and other opposers of the *Romish* Hierarchy.

§. XXXVIII. *Bellarmin's Argument* is by *Daneus* (e) compendiz'd as follows. " *Sexta* 'ratio, &c. The sixth Argument is *a simili*, 'thus; If one Bishop can Govern one Church, 'then one may Govern the whole World; and 'if a Monarchical Government is to be admitted 'into the Church of any one City, then there 'ought to be one Monarch over all the Churches 'of the World. Thus *Bellarmin*. And now take *Daneus's Answer*, which, if you give heed to *J. S.* satisfies our Argument. *Peccat* ( saith *Daneus* ) *a dicto secundum quid*. " One Bishop can satisfy 'One Church; therefore he can satisfy the 'whole World. *Lynceus* could see what was done 'at the distance of a dozen of Leagues, therefore 'he could see what was done through the whole 'World. These Reasons are most ridiculous. Now I say the same with *Daneus*, that 'tis easier for a Man to Feed or Guide one City, than the whole World: But does this in the least infringe our Argument? Says this, that the chief Topicks of the Hierarchicks ( that taken from their Principle of Unity, from Order, the Necessity of keeping out *Sibism*, &c. ) are less forcible to make a Man desert *J. S.*'s Doctrine of Parity among Diocesan Bishops, than to make him desert our Doctrine of Parity among all Pastors?

(e) *Ad Controv. 3. Lib. 1. Cap. 9.*

Yea the same *Danaus* is as clear and dogmatic, as any Man readily can be, that Prelacy paved the way to Popery, and was its sure Harbinger and Antecedent: “ So long ( *saint be (f)* ) as the Apostolic Constitution continued in the Church, the Presbyters that labour in the Word and Doctrine differed not at all from Bishops: But after that by the Ambition of these who Presided over other Presbyters, and took to themselves the name of Bishops, the Apostolic Form and Discipline was abolished, then the Bishops began to be distinguished even from these Presbyters that Preached the Word, and to these Bishops, contrary to GOD’s Word, the whole Dignity was ascribed, nothing thereof almost being left to the Presbyters; which thing, and the Ambition of the Bishops did in time Ruine the whole Church, as the matter it self proclaims in the Papacy: And so the Apostolic Episcopate was abolished, and a Humane Episcopacy began, from which sprang the Satanic Episcopacy, as it is now in the Papacy. — — — The distinction of a Bishop from a Preaching Presbyter is *Junctus Pontificii*, of the Pontifician and Positive Right, *viz.* after that the Foundations of the Tyranny of the Bishops were laid; but it is not of Divine Right, as *Bellarmin* fancies. See also to the same purpose *ad Caput sequens*; and on *1 Tim. 3*, he enlarges on this matter. And having luculently proved the Identity of Bishop and Preaching Presbyter, and affirmed, that the first beginning of Episcopacy was nothing but a meer Prostatis,

(f) *Ad Contrav. 5. Lib. 1. Cap. 14.*

or Constant Moderatorship, he goes on thus. "Seing nothing is to be added to the Word of 'GOD, we say, that this was rashly introduced and received in the Churches of GOD, and affirm, that these were the real Seeds and Foundations of that miserable Tyranny that afterwards creep'd into the Church; as is clear in the 3 Epistle of *John*, where *Diotrephes* that loved the Preheminence is condemn'd.

— Whence therefore, and for what end was it introduc'd? I answer, first, that, as appears from *Epiphanius* and *Jerom*, it was Instituted in *Alexandria*, contrary to the Custom of the rest of the Churches: But why? The reason is, as *Jerom* says, that occasion of Schism might be removed, and the Seeds of Dissension pluck'd up: But on the contrary the matter it self has taught us, that this was the most certain Seed and Foundation of the Universal Apostasie from the Faith of Christ, and the great prop of that most cruel Tyranny, which at this very day prevails in the Papacy. Thus *Daneus*: Where you have the very Charge I now justifie, the very Argument I now vindicat, as plainly and roundly managed and urged, as readily could have been done, tho' he had even foreseen, that his Suffrage in this matter should one day be requisite for dispelling of that Fog wherein *J. S.* and his Partisans mind to inveigle these whose lot has confin'd them to the use of their Mother Tongue alone.

§. XXXIX. *Chamier* (g.) proposes the Argument out of *Turrian* and *Bellarmin* thus: If one

(g) *Panstrat*, tom. 2. Lib. 9. Cap. 14.

particular Bishop ought to be set over every particular Church, then one Bishop ought to be set over all the Churches: But the former is true; Therefore the latter. And he denyes both Propositions, as I also do, the Major no less than the Minor, in the Sense now often expressed: That is, I deny, that tho' 'twere practicable for one Bishop to Guide one particular Church, 'tis therefore practicable for One to Guide all Churches: This, I say, I deny, and that without the least hurt done to our Argument, which leans on the fally supposed Truth and Solidity of the Hierarchies their chief and most plausible Pretexts, whereby they would raise Diocesan Bishops above other Pastors. And now hear the same *Chamier*, *Ibid.* §. 11. where, having said, that Prelacy was not by these who first began it judg'd to be absolutely better than Presbytery, but only in a certain respect, he subjoyns as follows: "Upon the same account we may likewise say, that Equality among Pastors is better in a certain respect, to wit, for the avoiding of the Tyranny of a few over the rest of their Brethren yea of One over all: And how great an Evil Tyranny is, and how open a Gate was made unto it from the Ambition of this Presidency Experience hath long since more than sufficiently shewn. And (b), "There is none who doubts, but this Custom (viz. of giving one Presbyter some Presidency over the rest) was introduced by good Men, and upon a good Design would to GOD not rather from Carnal Pru-

‘dence than by the Direction of the Spirit : ‘Would to GOD it had been attended with as ‘happy and prosperous Success, as it was intro- ‘duc’d with the great Applause of all. And, *Ibid. Cap. 6. §. 18.* he unfolds largely, how the Episcopacy introduc’d the Papacy, and shuts up the Account in the ensuing Words : *Thus, Hu- mane Wisdom, if once it decline but a jot from the Original Truth, becomes worse and worse.*

§. XL. But, *Salmasius*, ( saith *J. S.*) “ in his *Apparatus*, *Pag. 98.* says, That tho’ Episcopacy were look’d on as being of Divine Right, yet it would not hence follow, that these Superior Stories which were built upon it, are also of Divine Right. And who doubts, that GOD, if he had pleas’d, might have Instituted Episcopacy ; but does that the least harm to our Argument, or say, that *Salmasius* allow’d it not as valid ? ” ’Tis true, ( continues *J. S.*) sometimes he seems to affirin, that Episcopacy introduc’d the Papacy, as *P. 169, 220, 307.* But for this Objection I have already account- ed to *G. R. Cap. 3. §. 34.* But turn to your Book, and look better ; for there is no such Accounting there, I add, nor any where else. You there alledge, that *Salmasius* sometimes talks, as if he did not allow Episcopacy to have been so early in St. Cyprian’s time, and at other times grants the contrary, that it was more early. But you cannot be so void of Sense, as not to know, that this concerns not the Affair in hand : But it is odder yet, that you dare say, that *Salmasius* seems to affirm, that Episcopacy introduc’d the Papacy, as if he had not really affirm’d it, as if

he had not, in the very Pages you cite, as fully and plainly as readily one can do, express'd it: For, speaking of the Pretexts that were us'd for changing Presbytery into Episcopacy; he thus discourses ( i ) : " But whatsoever these Causes were, Experience made manifest, that by that new way of Government, which was after brought in, there was a far greater Mischief introduc'd into the Church, than was that which was then feared : These Schisms and Dissensions afflicted only some particular Churches; — But that Pest, which, by that New Episcopal Government, invaded the Churches did not afflict one Church or two, but it oppres'd and ruin'd with a most miserable Tyranny, the whole Body of the Church. Neither did that Domination trample under Foot the Clergy alone, but also the very Lords of the World. Then he goes on to shew, that tho' the Pope were taken away, it would be little or no Remedy to the Evil, except, together with its Head, the *Hurtful Weed*, Episcopacy were likewise abolish'd. And ( k ) he affirms, that out of the Episcopal Presidency there sprung in time a Monarchical Empire in the Church. And ( l ), Out of the Bishop rose the Pope, and out of the Pope a Monarch and Tyrant. And is all this but a seeming to say, that Episcopacy introduc'd the Papacy? Indeed his whole Apparatus, as to its main Scope and Design, is nothing else but a Demonstration, that as the Papacy rose up out of Episcopacy, so the Abolition of Episcopacy, which has no more Warrant in Scripture, than has the Pa-

( i ) Pag. 169. ( k ) Pag. 220. ( l ) Pag. 307.

pacy, is the truest and surest way to compass the others Overthrow.

§. XLI. *Turretin*, who (m) briefly, according to his Custom, intimates the same Answer with *Daneus*, *Chamier*, and the rest, to *Bellarmin's Argument*, does notwithstanding most clearly, frankly, and expressly sustain and urge our use of it. For (n), having said, that Episcopacy was introduc'd partly thro' the Ambition of some Teachers, and partly by the Consent of the Churches, for the keeping out of Schisms and Dissentions, he adds, "But the Event has taught, that the Remedy was worse than the Disease, for Schisms were not by this means prevented, but, on the contrary, it laid the Foundation of the Antichristian Domination. And (o), "The Consequence from the Church-Government which was under the Old Testament to that under the New, is not valid: For the Priesthood being chang'd, there is also made a Change of the Law and Government. Nor can this Argument be more urg'd in favour of the Episcopal Preheminency, than for the Pope's Supremacy, which is by our Divines solidly Refuted. He there shews, how the least, and most minute Declension from Parity among Pastors, had an Operative Tendency to the Papal Hierarchy, and rested not till it was compleated.

Thus I have shewn somewhat largely, and, I trust, perspicuously, that *Bellarmin's Argument*, as, and in so far as we manage it against the

(m) *Instit. Theol. Elenct.* P. 3. Loc. 18. Qu. 16. (n) *Ibid.* Qu. 21. (o) *Ibid.*

Prelatists, is not at all satisfy'd by these Answers that fully loose it, while in the *Romanists* hand, and used by them; That the most eminent of the Divines, by whose Testimonies J. S. endeavour'd to prove the contrary, are fully, clearly, and undenyably of my Mind; And finally, that these ( I might bring no less out of the rest he has here abus'd, yea and out of the whole Torrent of Romes Opposers beside, were it not, that this would make my Book fwell; and he has confess'd, that to do it is an easie Task) used our very Argument against Prelacy, and charg'd it no less heavily, no less warmly than we do, as being the sure Harbinger and Introductor of Popery, and avow'd in the Face of the World, that there was a true, sure, and fatal Connexion between the first and most minute Declension from Parity among Pastors, and the Papal Supremacy and Tyranny.

J. XLII. One other of the Divines whom he adduces, I can by no means pass in silence; I mean the famous *Whitaker*, the great Hammer of the *Romanists*, and Glory of the Church of *England*, who not only lived and died in the Communion of that Church, and was in strictest Amity with the greatest Doctors and Prelates thereof; but, which you'll judge yet odder, (if *Allen* (o) his Schollar, and their cloſt Dependent, may be trusted) there is nothing in the Book I am to produce, which did not well please them: I mean his excellent Book *de Pontifice*, the very same Book which is cited by J. S. (Quæst. 1. Cap. 2. §. 15.) There indeed he gives

(o) Epist. Dedicat. *Whitak.* *de Pontif. Rom.*

an Answer to *Bellarmin's Argument*, which falls in with that of *Calvin*, *Daneus*, and others of the Assembly J. S. called; and therefore calls for no peculiar Consideration: But the place that I now eye is *Quæst. I. cap. 3. §. 29.* Where he defends against *Bellarmin* and *Sanders*, "That *Jerom* is clearly and strongly for the Identity of *Bishop* and *Presbyter*, and that he never believed, that *Episcopacy entered in the days of the Apostles*, but only alluded to *Paul's Words*, *I am of Paul*, &c. when he said, it was brought in to be a *Remedy of Schism*. But the Remedy ( *subjoyns Whitaker* ) was well nigh worse than the Disease it self. For as at the first one *Presbyter* was set over the rest of the *Presbyters*, and made a *Bishop*; so afterwards one *Bishop* was set over the rest of the *Bishops*. Thus that *Custom batch'd the Pope with his Monarchy*, and by *Degrees brought him into the Church*. Now did even *Beza* himself, did even any *Presbyterian*, nay any *Scottish Presbyterian*, any even of us three, (whom J.S. will have to be of all Men the most *Unreasonable*, and *Calumniotous* Insisters on this Charge and Argument) ever press it more home, or urge it more roundly and plainly, than does *Whitaker*? *Whitaker*, I say, who was the Darling of the Church of *England*: *Whitaker*, who never scrupl'd at full Conformity with her: *Whitaker*, who was no more *Presbyterian*, than were the greatest Prelates of that Church: *Whitaker*, finally, who, if *Heylyn* speaks Truth ( p. ), was a bitter Enemy to *Cartwright*, and most bitterly Censured and Decryed his Papers, and all his Endeavours for *Presbytery*.

Nor was the yielding of this so clear, so full, and every way so noble a Testimony, peculiar to this most Famous Church-of-England Doctor alone : It, or its Equivalents were made by Store of their Prelates and Doctors, who are Second to none of 'em in Reputation, and really earnest for the Out-keeping of Presbytery. Now, is not this of an unexpressible weight for proving what I intend ? Is there not herein conspicuous Divine Providence, and the Divine Hand, setting Seal to that Truth, which Truth's Enemies endeavour to Darken, and we to Preserve ? May not I justly use the Words of the greatest of Prophets save One ; *For Their Rock is not as Our Rock ; even our Enemies themselves being Judges ?*

S. XLIII. And here I know my Reader may, and that with Reason, enquire, if *Whitaker* really was a Presbyterian : The same enquiry may be justly made concerning Bishop *Jewell*, who, in a paper which *Whitgift* affirms to be his, and Mr. *Cartwright* seems not to deny, sharply inveighs against such as were for the Abolition of Arch-bishops and Arch-deacons, and endeavours to sustain the Lawfulness of both, and to Answer the Reasons brought for the contrary Opinion : He drops also something of the same nature in his *Apology* ( at least, *Sutlive* so interprets him ) ; and yet Bishop *Jewell*, the same Bishop *Jewell*, in Defence of the same *Apology*, is as clear, dogmatic, and positive for the Divine Right of Presbytery, or of the Identity of Scriptural Bishop and Presbyter, as haply any Man can be ; He is positive, that *Hieron-*

and

and *Augustin* so believ'd, and justly so believ'd, as is elsewhere (9) demonstrated. The same enquiry may be made of *Tobie Matthew* Bishop of York, and *William James* Bishop of Durham, who, as Mr. *Allenson* affirms, in his Epistle to the same two Bishops, were, in this matter, intirely of the same Judgment with *Whitaker*. The same Question may be mov'd concerning Bishop *Morton*, who, in his *Apology*, is plainly of the same mind with *Jewell* and *Whitaker*; Of Dr. *Fulk*, whom *J. S.* makes sometimes a Presbyterian, sometimes an Episcopal; and, in a word, of the throng of the prime Doctors and Leaders, who then lived in the Church of *England*. To this Enquiry the true Answer is, That all these Divines really believed, that, in Scripture, and according to Christ's Institution, Bishop and Presbyter were really one and the same, and that Parity among all Pastors obtain'd, at least, during all the Apostolic Age, and that this was the Faith of *Jerom*, *Augustin*, and the rest of the Ancient Fathers: And thus far were these English Divines true and genuine Presbyterians. But again, they thought, that when the Churches necessity so required, both Episcopacy, and also many Romish Ceremonies might be retained; And in this I yield, they were no Presbyterians, but *Latitudinarians*; They thought that the Retaining of them would prove a notable Lure and Bait to catch the Papists, and bring them to the knowledge of the Gospel; they knew, that the Fathers had used the like method for Converting of the Gentiles, tho' perhaps had they

(9) *Naz. Quer. Part 1. §. 1. & Part 2. §. 8.*

adverted

adverted to the Unsuccessfulness, yea and Unhappiness of this Practice of the Ancients, they had never, as to this matter, trode in their foot-stepts : But, which, doubtless, sway'd them not a little, they saw, that above all things, it pleas'd most of the Court, but especially the Queen, that she should come in place of the Pope, and be Head of the Hierarchy, and have no proper Ecclesiastical Government, nothing but an Oligarchy of her own Creatures, whom she might, at pleasure, annihilat; that both she, and her Court were likely never to part with them, and come any nearer to the Gospel Rule; they saw also, that both she and most of the Nobility were no less tenacious of the Romish Pompuous Ceremonies, whereof, as Dr Burnet (r) witnesseth, some of these Divines heavily complain'd; And so they concluded, that this Cæsario-Papal Hierarchy and Romish Ceremonies could scarce be rooted out without a great Confusion, if not the utter Subversion of the State, with which they were so mix'd and incorporated, that it was even hard to distinguish the one from the other. It must be confessed therefore, that these Divines, many of whom were otherwise Excellent Men, were most guilty of Sloth, Cowardice, Pusillanimity, and other great and criminal Failings, which yet I doubt not but the Mercy of GOD forgave and cancell'd: They satisfied themselves with this, that the substance of the Gospel was soundly taught, (for as yet in England Pelagianism had got little footing) and the hope of Reclaiming Papists, never considering

(r) *Lett. pag. 51, &c.*

that the want of the Government and Discipline  
instituted by Christ, would, in time, miserably  
corrupt Religion, and harden the *Romanists* :  
They therefore comply'd with the Queen, who,  
as even the *Church-of-England-Men* confess, had  
much more of the Politician than of the Christian. *Francis Osburn* in his *Memoirs* on her, (f) writes as follows : “It might be no weak  
‘Motive to the new Queen, so fairly to demean  
‘her self at first, that tho’ she entertained the  
‘Protestants in hope, no persuasions could tempt  
‘her to cast the Papists into despair, till the  
‘Pope ( better seen in the Dignity belonging to  
‘his greatness, than the Arts his Predecessors  
‘had used in their conduct to it ) did, by deny-  
‘ing her Ambassadors a favourable reception,  
‘reduce her to a present necessity of renouncing  
‘the *Roman Mitre*. ————— ————— And that the  
‘Penners of this Story, may be as free from the  
‘imputation of Malice as Ignorance, though  
‘they acknowledge her rather thrown, than of  
‘her self fallen from the Obedience of *Rome*, is  
‘deducible from the Ceremonies used at her Inau-  
‘guration, all purely Catholic, and the retention  
‘of the *Ring*, *Cross*, and *Surplice*, contrary to the  
‘grain of her strongest Assertors : From whence  
‘her aim may be ghest, as not pointing at a  
‘greater dissent from the Doctrine of *Rome* than  
‘her Fathers proceedings had chalked her out ;  
‘Commanding the *Common-Prayer-Book* ( which  
‘contains most of the *Mass* in *English* ) to be  
‘publickly Read ; And its Opposers, the  
‘*Brownists*, *Anabaptists*, *Family of Love*, with a

number of other crawling Errors, the unnatural heat of *Luthers* Disputes had produced like Insects over all *Germany*, to be restrained under no slighter penalty than Death or Imprisonment. Thus he. And how little care her Court had of the Purity of Religion, he also informs us in the ensuing Words (t): "An Act was passed inabling the Queen and Commissioners for the time being, to alter or bring what Ceremonies or Worship they thought decent into the Service of G O D, without excepting that formerly exploded: Whereby a return, ( likeliest to be made use of ) or a farther remove was left arbitrary at the will of the Queen. And how little she cared for the removal of the Gospel is evident, were there no more, from her cashiering B. Grindal, for his free and Christian Letter, Exhorting her to establish an Able and Preaching Ministry (u). That she used to maintain and foment Factions is also related by O/burn (x): But, which is more strange ( not to name Sir *James Melvil* and others ), this is own'd even by the Author of the Fundamental Charter of Presbytery (y): It was still ( saith he ) one of Queen Elizabeths great cares to encourage Confusions in Scotland; and in the proof of this Proposition he largely insists, giving such a Character of that *Princess*, as makes her very Bad and Unchristian; which I am assured is but too true, tho' some of his Arguments for it be most false, and the main Conclusion he there intends, viz. that she contributed to bring

(t) S. 3. (u) *Fuller's Hist.* Book 9. Cent. 16. (x) *Mem. S. 6.* (y) Pag. 237.

in Presbytery into *Scotland*, so ridiculous and shameless, that the very contrary is from hence to be inferred.

But to return; these Divines thought themselves oblig'd to comply with the Inclinations of this *Queen*, and her Politicians, out of Despair that she and they could be brought to favour any better Reformation, or more purity of Religion: And since they thought that the Opposing of the *Queen* and *Court* would prove but fruitless Labour, and do rather ill than good; they disliked all the Opposition *Cartwright*, *Traverse*; and other good Men made against the *Hierarchy* and the *Romish Ceremonies*: Yet, in the mean while, all of them frequently, most of them still and constantly condemned the Doctrine of the *Divine Right of Episcopacy* as Popish and Antichristian; and maintain'd, as is said, that *Bishop* and *Presbyter*, in Scripture, and during the Apostolic Age, were intirely one and the same; and that Parity was Instituted and left by Christ, and that the *Fathers* so believ'd. So true is it also concerning *England*, which the Author of the *Fundamental Charter of Presbytery* has yielded concerning *Scotland*, that the *Divine Right of Episcopacy*, in these times, was not much asserted or thought on (z).

§. XLIV. And now, having routed J. S. his Stout-looking Margent, since his 26. §. is only a Thrasional Paraphrase thereof, and his two last contain scarce ought, save what is already discuss'd, I think I can truly lay, that I have really dispatch'd and overthrown his whole Chap-

(z) Pages 235. 236.

ter. I shall, however, answer a Challenge he gives particularly to me. (a) in the following Words. "I know very well, that you, Mr. Jameson, have endeavoured to Banter D. Burnet out of a Demonstration of this great Truth that the Papacy owes not its Rise to Episcopacy: The Demonstration taken from what passed in the Council of Trent, about the Divine Right of Episcopacy. You have endeavoured, I say, to Banter him out of it; for 'tis nothing but Arrant Banter (not one Word to the purpose, not one Sentence of solid Reason) you have said in all that Debate. This is Words, not Arguments: Can he prove what he says? Demonstratively doubtless, did his Affairs allow time. I am not just now (continues he) at Leisure to make it appear so fully as could. And who can deny this, that either know the Man's great Employments, or has seen the Book I now Refute, and considers the Occasion thereof? But however, has he not, as he here intimates, made what he says to appear in part No; neither in part nor in whole: Stark nough has he, but a lame and wretch'd Compend of the Sophistry D. Burnet advanced, and I refuted as will to every Candid Comparer of the Two, at the very first view, appear. Nothing new, nothing of Argument, either in Book or Margent, added to D. Burnet's goodly Demonstration. If you Mr. S. judge otherways, then let the World see, that it meets with the Reply I gave to Dr. Burnet, if you can. I aver, you cannot: Nor is it to be doubted, that you

would, if you had been able, have done it, and that with a Parade. But, to give here my Reader a Taste of either your Sense or Integrity ; you say, " The Pope, all the Court of Rome, all his Party in the Council of Trent, all the Jesuits then, and ever since, were very sensible, that to have declared Episcopacy to have been of Divine Institution, and that every Bishop had his Power of Jurisdiction immediately from Christ, ( his Ordainers being only Instruments, not Superiours ) without any Dependence on any Visible Higher Ecclesiastical Power, was utterly to have Ruined the Papacy. And Bellarmin has unriddled the Mystery, endeavouring to prove, that Bishops have their Power of External Jurisdiction from the Pope, immediately. And you cite Salmasius, saying, That if the Bishops have of their own proper Right an Empire in their Church, then all Bishops are Equal among themselves. Now, on opposition all this were true, by what Logick would it follow, that these Reasons which heated Men, and wheedl'd them into the Belief of Imparity among Pastors, did not, with equal force and Cunning, Trick them into the Persuasion, that there ought to be an Imparity among Bishops, then among Arch-bishops, and so on ; Or, that the Bishops and their Adherents were not the special Exalters of the Pope, and supporters of his Pride and Tyranny. This, I say, is your most Paralogistick and Unreasonable Reasoning; the very same which was used by Dr. Burnet, and which in my Reply I irrefragably affid'd and expos'd : On which Reply, you

wisely judg'd it meet to lay your Thumb; well knowing, that there was no advantageous Grappling therewith. But again, what tho' the chief Head of the *Hydra* were cut off? would this eradicate the *Noxious Weed*, as *Salmasius* justly calls them, your *Monarch*, your *King-like* (acknowledge your own Language) your *Prince-like* and *Domineering Prelates*, yea and *Prelates of Prelates*? Make they not the chiefest and most effectual part of the Papal *Hierarchy*? But, 3dly, 'Tis not true, that ever either Party, at the *Council of Trent*, once dream'd, that the Asserting of the Divine Right of *Episcopacy*, would have set all *Bishops* in a *Levell* with the *Pope*. If it would have really done so much, I now Dispute not; and that something of this kind was then talk'd of, I deny not: Only I am sure, that even these *Bishops*, who stick'd most to have it Asserted, never mean'd, never minded to withdraw their *Obedience* and *Subjection* from the *Su* of *Rome*, or to turn *Independents*, and *Renounce* his *Visible Headship*; nor ever Question'd the Divine Institution of his Superiority. Far were they from any such Design; farer yet from so much as once Attempting to get a Decree made, declaring *in terminis*, that all *Bishops* were Equal with the *Pope*. As they all knew, that that was impossible to be procured in the *Pope's Communion*, so many of 'em, doubtless, of them, I say, who set up for the immediate Divine Right of *Episcopacy*, believ'd it unlawful to seek it. 4thly, Nor, as is now evicted (b), is it true, that the *Pope*, his Party in *Trent*, or the *Jesuites* sine

(b) §. 26, 27, 28, 29.

ever deny'd the Divine Right of Episcopacy, as an Office distinct from, and Superior to that of Presbytery: They all look on the Doctrine that Identifies these Offices as a Protestant Heresie; tho', for the Pope's greater Honour and Authority, they thought fit to make the Pope the Pipe and Medium thro' which it was to flow; as many of you make the Bishop for Conveyance of Divine Institution to your Simple Presbyters. And now, to conclude this, I fear that your Promise to Pray to GOD for me, that I may be willing to embrace Truth referred to me on the Margent, sprang either from too much Ignorance, or too little Sincerity, since neither of these Marginal Passages hurts me, or contradicts one Word of my Reply to Dr. Burnet.

§. XLV. I shall yet notice one Clause, *viz.* I am deceived, if, having so fully shewn the Unreasonableness of these your Pleas against D. Monroe, I have not enervated all your Books which you have written against him. For indeed your main Strength lies in these Ridiculous Charges of Popery. But the Falseness of this is obvious to every Reader, who must see, that we fill our Books with the Dispute concerning Episcopacy, with Vindications of our Arguments, Solutions of these of D. Monroe, Detectives of his Misrepresentations, &c. And all this, abstracting as much from Popery, as from Agamism, or any thing else. We no where reckon it enough for the Overthrow of any Doctrine or Argument, that it is Popish; tho' we look on this as a most weighty and just prejudice: We perpetually give other Refutations and An-

swers : Nor skills it to say, they are Insufficient or Untrue ; for he says the like of our Proofs of their Agreement with Papists, which yet he look'd on as requiring a particular Answer. This their *Agreement* in so many and so great Matters, yea in their very Characteristick Note and Difference whereby they are Constituted Prelatists, with Papists, tho' it be a most powerful Prejudice, it is no more our whole or *Main Strength*, than the *Agreement* of Papists with Pagans in so many things, is the *Main Strength* of Protestants. Thus I have Examin'd his whole Chapter, I have wittingly balked nothing, dissembled nothing, misrepresented nothing, said nothing wherein I have not satisfy'd my own Conscience, and, as I trust, also my Candid and Intelligent Reader : I believe, that I have so Riveted our Charge, that neither J. S. nor any Man else, shall ever be able really to shake and unfix it. And now, let all Intelligent Men, who fear GOD, and bear in Mind a future Judgment, determine, whether we, *viz.* the Worthy and now Glorify'd Mr. Rule, the Reverend Mr. Forrester, and I, on the one hand ; or J. S. on the other, *Incur the Guilt of Notorious, Stubborn, Unreasonable and Uncharitable Calumniators.*

§. XLVI. Wherefore, I repeat and resum my Charge, and affirm, that Prelacy not only paves the way to, but is moreover a true and real Part of Popery ; and that, in special, the Doctrine of *Imparity* among Pastors by *Divine Right*, is truly and properly Popish, and, as agreeable, supported with Popish Argument. If it be enquired, What is a Popish Doctrine

I answer ; *That which is universally Propugn'd and Practis'd by the Romanists, and Opposed by the first Reformers, the Stream of subsequent Protestant Writers in their Debates against the Romanists, and by all, or the major part of the Churches, in their Publick Formula's and Confessions.* This alone can be the true Description of a Popish Doctrine. For tho' it be certain, that every thing the Papists hold, in Opposition to the Generality of Protestants, be Contra-scriptural ; yet it ought by no means to be a part of the Description or Definition thereof, as *George Keith* and *J. S.* pretend : For it is nothing but an Artifice contriv'd to cloak the Guilty, and give even to the justest Accuser a Diversion ; as is evident in *George Keith's* Conduct all along thro' his *Quakerism no Popery*. Now, that the *Doctrine of Impunity among Pastors by Divine Right* is contain'd in this Description, and therefore truly Popish, is clear from the very *Decree of the Council of Trent* it self (c) : “ The Holy Synod declares, that, beside other Ecclesiastick Orders, Bishops, who succeed in place of the Apostles, belong principally to this Hierarchic Order, and are Ordain'd, as says the Apostle, by the Holy Ghost, to Rule the Church of GOD, and are superiour to Presbyters. (d) If any say, there is no Hierarchy Instituted by Divine Ordination in the Catholic Church, which consists of Bishops, Presbyters and Deacons, Let him be Accursed. (e) If any say, that Bishops are not superiour to Presbyters, let him be Accursed. *Bellarmin*, as in all other things, pro-

(c) Sess. 23. Cap. 4. (d) Can. 6. (e) Can. 7.

pugns the Tridentines in this also (f), and affirms, that the Catholic Church acknowledges a Distinction between Bishop and Presbyter; and teaches, that a Bishop is superior to a Presbyter by Divine Right, both in respect of the Power of Order and Jurisdiction. And he ascribes the contrary Doctrine to Aërius, Wicklef, the Lutherans, and Calvinists. The Council of Trent and Bellarmine are followed by all the Romanists, as might easily be made appear by an Induction, and is more largely above made evident (g); but I know it will not be deny'd by any that understand and cares what he's doing. I shall however add one Witness, but such a one as is, all Circumstances considered, of unexpressible Weight and Import in the present Question; I mean George Cassander, a Popish Divine, of so great Reputation and Learning, that Ferdinand, the first Emperor of that Name, having a great Desire to Reconcile the Protestants and Papists, but so as to Reduce the former to the Obedience of the See of Rome, did, after maturest Consultation, choose him for this Service: He was Goutish, and could not go to Court, and therefore wrote, for the effecting the Emperour's Design, a Treatise which he named a *Consultation*; in which, he deserts many of the Popish Principles, yielding abundance of things to the protestants, to the end he might succeed the better in his purpose which was to gain and reduce them to the See of Rome. Now, among these Popish Principles which he gives up, that of *Episcopacy* is one and none of the meanest: His Word

(f) *De Cler.* Cap. 14. (g) S. 26, 27, 28, 29.

are (b), "If Episcopacy be an Order, Divines and Canonists do not agree: But all agree, that, in the Apostles Age, there was no difference between Bishop and Presbyter, but afterwards for Orders sake, and that Schism might be shunned, the Bishop was set over the Presbyters, to whom alone the Power of Ordination was committed. 'Tis certain also, that the Presbyterate and Diaconate are the only Sacred Orders, which we read to have been in the Primitive Church, which Pope *Urban* witnesseth, and *Chrysostome* and *Ambrose* observ'd on the first Epistle to *Timothy*, from this, that *Paul* subjoyns the Ordination of a Deacon to that of a Bishop. Thus he, in Compliance with the Protestants, and, in special, with the *Augustan Confessionists*, and the *Smalcaldic Synod*, who, in Opposition to the Papists, had really maintain'd the same Doctrine. This Testimony, I say, if there were no more, all things being weigh'd, is a luculent Proof of our Assertion, that to affirm Episcopacy to be of Divine Right is a real Popish Principle. On the other hand,

(b) *Confut. Artic. 14.* An Episcopatus inter Ordines ponendus fit, inter Theologos & Canonistas non convenit. Convenit autem inter omnes alia Apostolorum Ætate, inter Episcopos & Presbyteros discrimen nullum fuisse, sed post modum Ordinis servandi, & Schismatis evitandi causa, Episcopam Presbyteris fuisse prepositum, cui soli Chirotonia, id est Ordinandi Potestas servata sit. Constat etiam Sacros Ordines propriè dici Diaconatum, & Presbyteratum, ut quos solos Primitivam Ecclesiam in usu habuisse legatur, id quod testatur *Urbanus Pape*, & annotarunt *Chrysostomus* & *Ambrosius* in Epistolam *Pauli* ad *Timothaeum* priorem, ex eo quod Episcopi Ordinationi Itarum Diaconi Ordinationem subjiciat.

that

that this Doctrine of the Divine Right of *Imparity* among *Pastors* was no less universally Opposed by both *Lutherans* and *Calvinists* ( as they're called ) both in their more private and publick Writings, is elsewhere sufficiently evicted ( i ); To which may be added the *Augustian Confession* ( k ), wherein the Identity of *Bishop* and *Presbyter* is so clearly asserted, that the far greater part of the *Council of Trent* owned it to be the Doctrine of that *Confession*, earnestly desired a Decree to be made against it for the Divine Right of *Episcopacy* and noted the Disingenuity of the *Bishop* of *Warmia*, and some few else, who pretended, that these *Confessionists* held not this Doctrine ( l ). But 'tis needless to multiply Testimonies in this Affair: If I had been shallow, I might have had Store from *J. S.* not only in this his *IX Chapter*, but in his *III*, where he bring whole Battalions. Yea 'tis certain, that, as I have shew'd in my former Book, this Doctrine of the Divine Right of *Imparity* was long after the Reformation a Stranger even in the Church of *England*, and that the Use of *Superintendents* in some Foreign Churches does not at all infringe our Assertion.

§. XLVII. I know, they now pretend, that the Church of *Bohemia* was Govern'd by *Bishops*, and for the Divine Right of *Imparity*. But tho' they there used a kind of *Superintendents*, yet there is no ground to Judge, that they held any such *Imparity* by Divine Right. For,

( i ) *Naz. Quer. parr. 1. Sect. 8, 9.* ( k ) *Corp. Conf. part. 2. pag. 44.* ( l ) *Savile, Hist of the Council of Trent. Lib. 7. p. 606.*

1. In their *Confession* (m) there is not only a profound silence of any Distinction or Difference of Degrees among Pastors; but also they place **Ordination, Excommunication, and other such Actions** as belong to the Presbytery, not in the Power of One, but in that of the Presbyters and Brethren of the Ministry.

2ly. *Amos Comenius* himself (n), who was one of these *Superintendents*, in his Notes upon their Discipline, uses these very following words. *It is Questioned, if it be better that the Presidency be Stated or Ambulatory?* Now, is that any thing like the State of the Question between the Presbyterians and Episcopals? Might not Presbyterians tol this Question among themselves, (If the Morderatorship should be Fix'd or Ambulatory?) and yet judge, that they swerv'd not from the Doctrine of Presbytery? Is it not most likely, if he had been for the *Divint Right of Imparity*, that he had propos'd the Question in quite other Terms?

3ly. Tho' some of his Reasons for *Fixed Presidency* seem as if they would conclude Scripture warrant for *Imparity*, yet others of them make it clear, that he mean'd to conclude no such thing. As for example, that wherein he says, that Christ Choos'd 70 *Disciples* out of the People, and out of these 70 Twelve, and again out of these 12 Three, *Peter, James, and John* (o). Now, doubtless, he never doubted of the Equality of the Apostles among themselves.

(m) *Syntag. Confess. Part 2. pages 188. 189. 190.*

(n) *Annotat. ad Ord. Eccles. Bohem. pag. 87. (o) Pag. 88.*

4ly: He affirms ( p ), " That these Superintendents are not to have Worldly Wealth nor Honours, nor coercive Power over others; but to be Subject to all, as every one is to them. Thus ( saith he ) to the Seniors of the Bohemian Brethren, there was associated one or two Confessors; and even from these joyn'd together an account of their Actings was required by Synodal Authority, neither did they Sit in Secular Courts and Judicatories.

5ly. In their *Book of Order, or Discipline* ( q ), we have the express following words. " The Dignity of Rulers or Bishops, above other Ministers is not placed in the prerogative of Honours or Revenues, but of Labours, and Care for others. And according to the Apostles Rules, a Presbyter and Bishop are one and the same thing; except that a Bishop signifies a Watchman or Superintendent. Where it is clear, they never thought, that according to Scripture, a Bishop differs in the least from a Presbyter; save that the Words Bishop and Presbyter have different Connotations: Which Jerom, long before them, when he declar'd the Identity of the two, did also observe.

6ly. The Superintendents in Poland, as is evident from the Consent or Confession of these Churches, established at the Synods of Sandomir and others, were of the same kind with these of Bohemia, in respect of the Dignity of these Superintendents; and yet their Office only continu'd from one Synod

to another (r). And these Churches, moreover, subscribed the *Helvetian Larger Confession*, which asserts a compleat Parity among Pastors.

7ly. These Hierarchies themselves (s) affirm, with us, that the *Bohemians* were Presbyterians, and never believ'd the *Divine Right of Imparity* among *Pastors*.

§. XLVIII. That the Bishop ought, or lawfully may exercise such Authority over his Presbyters, as doth a King at the Council-board over his Counsellours, and that the Presbyters may not Preach but by his Licence, is Popish Doctrine, affirm'd by *Bellarmin* (t), together with the rest of the *Romish* Fraternity: And 'tis look'd on as Popish Doctrine, and under that notion, not only by other Protestants, but by the *Church of England*-Men themselves refuted.

"We differ (saith *Willet* (u) from them in two points: *First*, they lay, that Bishops are 'not onely in a higher Degree of Superiority to other Ministers, but they are as Princes of the Clergy, and other Ministers are Subjects, and in all things to bee commaunded by them. *Secondly*, they affirme, that Bishops are onely properly *Pastors*, and that to them onely it doth appertaine to Preach, and that other

(r) *Syntagma Confess.* Part 2. pag. 928. *Munus ejus (Superintendentis) à Synodo ad Synodum durare debet: Et juxta sententiam Synodi, aut is retinendus & approbandus, aut aliis eligendus & constituendus erit.* (f) *Æneas Sylvius, Babem. Orig. & Gott. Cap. 53. Howell Esq. Letters, Vol. 3. Pag. 395. Heylyn, Hist. Presb. Book 12. pag. 417.* (s) *De Cler. Capp. 13. 14.* (u) *Synops. Papismi. Controv. 5. Quest. 3. Part 2. pag. 232.*

• Ministers have no Authoritie without their  
 • Licence or Consent, to Preach at all, and that  
 • not principally or chiefly, but soly and wholy  
 • to them appertaineth the Right of Consecrating  
 • and Giving Orders. Thus Willet; altho he  
 might well have known, that, as to the Church-  
 of-England-Mens practice, yea and even the  
 Doctrine of many of them, they differ from them  
 in neither. Now, can you deny, that, as I  
 have uncontrovably made out, the very Crime  
 he so justly charges on the Papists, is the very  
 Doctrine and Practice of your Hierarchicks?  
 Don't you your self Mr. S. follow *Bellarmin*,  
*Becan* (x), and such Jesuits, both in Doctrine  
 and Expressions? Don't you (y) make your  
*Cyprianic Bishop* the same to his Diocese, that a King  
 is to his Kingdom? Don't you ascribe Majesty  
 to him (z)? Know you not, that the Papalins  
 can bring no less plausible Pretexts for the lofty  
 and condemnable Titles they give to their Pope,  
 than you can from *Bodinus*, *Arniscus*, or any  
 other, for these Fastuous and Pompous Ones, of  
 which any true Minister of CHRIST would be  
 justly ashamed? Are you ignorant, moreover,  
 that *Tilen's Refutator*, when he called the Min-  
 ister the *Supreme Ecclesiastical Magistrate* within  
 his Paroch, gave him only by that Title a  
 meer *Moderatorship*, not one Vote more than had  
 the meanest in the Consistory? And, on the  
 other hand, under this Title you mean the *Sole-  
 Power*. In the mean while, let there be a more

(x) *Manual*. Lib. 5. Cap. 19. Quæst. 2. §. 58. (y) *Chap.*  
*6. §. 46.* (z) §. 49.

simple and Gospel-like Term found, whereby to express that Moderatorship, and I promise, in name of all the Presbyterians, that they shall never henceforth use the other. Can you affirm these things of your Bishops *Majesty*? Yet again, did not *Cyprian* (a) attribute Majesty not to One Man, not to One Church, but to the Church Catholick, that is the *plebs Catholica*, the Body of the faithful People as distinct from, and opposite to the Clergy, or to a vast multitude of Churches, which by their joyns Suffrages had rejected *Novatian*? Besides all this, have you not gone for Arguments to support your *Bishop's Majesty* to a Priest? Say not, I now accuse you of *Popery*, for you went not to a Popish Priest; nor that I Circumcise you, as you say I did *D. Monroe*; for neither went you to a *Jewish Priest*; No; you had recourse to the *Priest of Bellona*, who in Majesty, Power, and Dominion was next to the King: Nay; ev'n seek for your *Bishop* the Kingdom also.

*Rex Anius, Rex idem hominum Phæbique Sacerdos.*

Here is the white you levell at; in this consists the *Majesty* of your *Hierarchy*, *Grandeur*, *Pomp*, *Riches*, and *Power*; which you, well knowing that the Scripture condemns it, are not ashamed openly to borrow from *Pagan Priests*. Don't you labour to support your *Bishop's Majesty* with a most putid and ridiculous Foolery? Doubt not (say you (b)) *Mr. Calvin* himself

(a) Ep. 59, 68. (b) Chap. 6. S. 51.

ascribe a Consular Power to the Primitive Bishops? And doth not Cicero ascribe Majesty even to a Consul Designatus? Since Calvin only makes an Analogy or Proportion of the Relation between the Consul and the Senators in the Senate, on the one hand; and of that between the Bishop and Presbyters, on the other; that as the Consul Call'd the Senate, Ask'd the Voices, Gather'd Conclusions, &c. So the Bishop did the like in the Presbytery: And the Deacon of the meanest Trade, in the meanest Town, Calls the Meeting, Asks the Votes, &c. in the Court where he Presides; Now, if such a one had any sense, could he take it well, if *Majesty* were ascribed to him? Would he not, as well he might, reckon it a bitter scoff? Chamier indeed (c) says, "If there were One Monarch over the whole Church, then all Bishops should be Created by that One Monarch; because in every Republick all Magistrates are Created by him who possesses the Supreme Majesty. But without the least gain to you; since he, being there Reasoning against the Papists, out of their own Church-Monarchical Principles, and out of State-Maxims, by which their Church is Guided, was obliged of necessity to use their own Terms; not that he ever thought, that the Gospel allow'd the Ascribing of *Majesty* to the Ministers of the Meek and Lowly JESUS. Nor can there be a furer token, that he thought no such Title could be lawfully given to Ministers, than that (d) he proves, that all kind of

(c) Panstrat. Tom. 2. Lib. 10. Cap. 10. §. 1. (d) Tom. 2. Lib. 10. Cap. 2.

Domination, or Dominion is forbidden to the Ministers of the Gospel: But, which drives the Nail to the Head, he (e) counts it a Crime in *Joannis*, and other Papalins, that they attribute *Majesty* to the Pope. There is yet a greater defect of either Sense or Candor, manifested in your adducing of *Blondel* and *Salmasius*, as will at the very first appear to every Reader.

§. XLIX. There are yet other matters beside these now handled, neither few nor light, wherein you are one and the same with the *Romanists*; as, your denying the People a share in the Choosing of their Pastors; Your swarms of unwarranted Ceremonies; Your substituting of Mens Books in place of the Book of GOD; Your Allowing to Pastors Secular Rule and Domination; Your Allowing them to enjoy multiplicities of Benefices, and to Preach by their Substitutes; Your maintaining not only of Bishops over Presbyters, but also of all the rest of the Roundles of the *Babylonish Scale*, save one; With these, and the like Agreements of yours with the *Romanists* we can fill a large Volum, and another with the Confessions which the Power of Truth forceth both of you to yield to the Truth we sustain. At a word, you Agree with them in every thing wherein you truly differ from us; and, which makes all worse, you boldly deny that you do so; like the Adulterous Woman, *who eateth and wipeth her mouth, and saith, I have done no wickedness.* But tho' in

(t) §. 2.

setting

setting a fair face on a foul Bargain, you did even exceed *Quintilian* himself, tho', like the *Gracchi*, you could move the Multitude whither you pleas'd, or were endu'd with a Perswasive Faculty above that of *Demosthenes* or *Tully*; yet, Sir, you know, that Truth, like its Author, is Unchangeable. What tho' by your Craft and Cunning, you can varnish and cover your Guilt, as that most Men shall either not perceive it, or look on it as a thing light and frivolous, and so quickly forget it; yet GOD will not.

*At sperato Deum memorem fandi atq; nefandi.*

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C H A P.

## C H A P. III.

That tho' Cyprian and his Contemporaries had Believ'd the Divine Right of Episcopacy, yet their Belief and Testimony could not be enough to Prove it.

§. I. **I** Come now at length to Examine J. S's special Cyprianic Principle ; viz. *That Cyprian and his Contemporaries Believ'd the Divine Right of Episcopacy.* And I Affirm, I. That is of no weight tho' they had so believ'd. II. That they really never so believ'd. These two Assertions I shall make good in order.

That, if Cyprian and his Contemporaries believ'd the Divine Right of Episcopacy, then we ought to believe it with a Divine Faith, and embrace

it as an Infallible Truth, appears to me to be J. S's mind, so far as I can reach it, tho' I cannot find him saying so much in express terms: However he expressly calls it of great Consequence ( a ). It must be ( saith he ) an Argument of mighty Weight against our Presbyterian Brethren, if it can be made appear, that Episcopacy was then universally received, as of Divine Rights. And ( b ) he puts forth his outmost strength to prove this Consequence: But in my mind his strength is not sufficient for his Undertaking: Let's try it. The time ( saith he ) between St. John's Death and St. Cyprian's promotion to the See of Carthage was not so long, but that such remarkable Events as the Alteration of the Instituted Form of Government might have been certainly traced. Now this I deny not; but deny that it was certainly traced: This is, as they say, *à Potentia ad Alium affirmativa*, and so a false Inference: And yet it is much more false to affirm, that therefore it was so traced as to be signally opposed, or that tho' twas opposed, the relation thereof had come to our hands. In short; I allow, with him, that Cyprian and his Contemporaries might sufficiently have known what was the Apostolic Government, but altogether deny, that it thence follows, that they did so know it, as with due accuracy and reflection to think upon it, or closely and Conscientiously to stick to it. But J. S. himself shall answer his own Argument ( c ), Ignorance ( saith he ) or Negligence, Prejudice or blind Partiality may induce Men to make very fal-

( a ) Chap. 10. §. 2. ( b ) Chap. 4. §. 30, 6.

( c ) Chap. 3. §. 49.

Inference

Inferences, and draw very faulty Conclusions, even from the clearest and distinctest, the solidest and most unquestionable Suppositions.

§. II. This is most true, and signally verifi'd, not only of the *Third*, but even of the *Second Age*. As to the *Third*; all of them justly supposed, that the Mind and Practice of the Apostles concerning the *Sacramental Cup*, if it should be wholly Water, or if, of necessity, a part of it should be Water; concerning *Heretical Baptism*, and other things beside, might be known; And yet, in severals of these matters, a considerable part of the Church, in some of them, as in this, *That there ought necessarily to be Water in the Cup*, the whole Church, for ought is now known, signally abused this reasonable Supposition. But which is yet more strange, even the *Second Age* was no less faulty herein; as is clear in their hot Controversies about their Observance of *Easter*: All of them justly supposed, that it might be sufficiently known, if the Apostles at that time observed a Day, and enjoy'd its Observance on the Church, and if this was the *14th of the Moon*, or the *Day of the Resurrection*; and yet, if we believe *Socrates*, all of them abus'd the Supposition as to the former Branch, and the Apostles neither observ'd nor appointed such a Day to be kept; As to the latter, a great part of them did certainly abuse it. And 'tis amazing to think, how soon after the Death of the Apostles this Controversie began; even in the time of *Polycarp*, who, as *Irenæus* his Disciple relates (d), was *John's*

(d) *Euseb. Lib. 5. Cap. 24.*

Disciple, and conversed also with other Apostles. Now, *Polycarp* maintain'd, that they kept the 14<sup>th</sup> Day; and yet, when he came to *Rome*, *Anicetus* the Bishop laboured to perswade him, that not the 14<sup>th</sup>, but the Day of the *Resurrection* was to be kept; and with *Anicetus* even *Irenæus*, *Polycarp*'s own Disciple, agreed. This Controversie grew to such height, that in *Victor*'s time (which was about 50 Years before *Cyprian*'s) the Bishops were ready mutually to Excommunicate one another. Did not then many of these Fathers, who lived scarce a hundred Years distance from the time of the Apostles (and so, much nearer to them than we are to our first Reformers), notably abuse a most reasonable, fair and just Supposition? And so much *Irenæus* (1) evidently declares, in his Epistle to *Victor* Bishop of *Rome*, dehorting him from his intent of Excommunicating the *Asian* Churches. This Diversity in Fasting (saith he) did not begin in our time, but long before among our Forefathers; who, as it seems, thro' the Negligence of managing their Charge, banded down to their Posterity a custom, which thro' simplicity and ignorance had crept into the Church. These few Lines of *Irenæus*, were there no more, rout and defeat totally and finally all that either *J. S.* or any Man else has brought or can bring, to prove, that there could have happened no Alteration of Church Government between the Age of the Apostles and that of *Cyprian*: And so I might justly neglect all he has said on this head; But, *ex abundanti*, I go on.

(1) *Apud Euseb. Hist. Eccles. Lib. 5. Cap. 24.*

He denies not ( for he cannot ), that it may be sufficiently known, if our first Reformers proceeded on the Principles of Parity or *Imparity*: This, I say, is a very fair and clear Supposition; and yet it is certain, that either the Presbyterians or Prelatists ( as to the present matter it matters not whether of the Twain ) have abus'd it: The former alledge, that they proceeded on the Principles of Parity; the latter, on these of Imparity. Now the length of time between our first Reformers and us, and between the Apostle *John* and *Cyprian*, is much about the same. He makes ( f ) as if he would answer this our unanswerable Instance, and intimates that we abuse the *Supposition*; which is so far from repelling it, that it irrefragably confirms and establishes it: For, if we abuse this Supposition, That a thing at 150 Years distance may be known, as he intimates we do, it is an ocular Demonstration of the falseness of his Consequence, except he shew, that the Third Age had some Infallible way of securing it self from abusing of such a Supposition, which was wanting to later Ages.

§. III. So much indeed he supposes and endeavours to prove: But before I discuss his Arguments, I'll answer the Argument whereby he would prove, that we, alledging, that our first Reformers proceeded on the Principles of Parity, abuse this just Supposition: It is ( g ), *the Author of the Fundamental Charter of Prelacy, has told us from Knox's History, That our Reformers proposed to themselves the Scriptures, not*

(f) *Ibid.* (g) *Chap. 1. S. 27.*

simply, indeed, neither as Senced by their own, or any Modern Glosses, ( perhaps he might ; but what next ? ) but as Senced and Interpreted by the Principles and Practice of the Primitive Church, as their Rule according to which they Resolved this Church should be Reformed. But, suppose this were as true as really 'tis false, it could never prove, that they proceeded on the Principles of Impartiality; since all the Primitive Christians, and especially the Commentators, really believed the Scriptural Identity of Bishop and Presbyter : But I aver 'tis utterly false : Neither that Author nor any Man else ever did, ever shall be able to tell us any such thing out of Knox's History. But J. S. ( b ) tells us out of the same History, that our Reformers in their Petition to the Queen Regent 1557, craved, *That the State Ecclesiastical might be Reformed according to the Rules and Precepts of the New Testament, the Writings of the Ancient Fathers, and the Godly and approved Laws of Justinian the Emperour.* And 1560. They proposed the same very Rule to the Parliament, as that which they would stand by, viz. *The Word of GOD, the Practices of the Apostles, and the Sincerity of the Primitive Church.* But how it will hence follow, that they denied the Holy Ghost the honour of being his own Interpreter, and pinned the Sense of his Word to the Sleeves of either Fathers or Emperours, I profess I am yet to learn : The meaning of all they say is no more than this, that the Church had since the Primitive Times most sadly declin'd from the Purity of Doctrine, Discipline, and Worship, and that that Purity, or the Pri-

mitive Practices and Laws, in so far as they are according to GOD's Word, ought to be reviv'd, and the Corruptions since crept in, purged out: For, doubtless, they never craved, that the giving of the Sacrament to Infants should be reintroduced, or consecrated Oyl retain'd; and so far were they from retaining *Easter*, the *Quadragesima*, and other Holy Days, which most anciently obtain'd, that in their Book of *Policy*, which even *Spotswood* inserts into his *History*, they clearly and industriously reject them. And indeed to prove, that they made no Mortal, but GOD alone, speaking in his Word, his own Interpreter, their Approving of the *Helvetian Confession*, were there no more, abundantly suffices: For in the very first Chapter of it, 'tis expressly said, *That the Universal Church has in the Canonical Scripture of the Old and New Testament all things that either pertain to saving Faith, or a Holy Life most fully set forth.* That *Calvin* makes the Scripture it self its own Interpreter, will not be denied by any Candid Reader of the 7 and 8 Chapters of the first Book of his *Institutions*: But that herein between our *Reformers* and *Calvin* there was a good Agreement, is no less undenyable. But we need not go so far; their own *Confession*, their *Confession* I say, which in the very same 1560 Year was exhibited by the Church, and approved by the Parliament, puts the matter beyond all scruple: For there (i) they expressly say, *We believe and confess the Scriptures of GOD sufficient to instruct, and make the Man of GOD perfect.* And (k), "As

(i) Article 20. (k) Article 21.

we do not rashly damne that which Godly  
Men, assembled together in General Council  
lawfully gathered, have proponed unto us  
so without just Examination, dare we not  
receive whatsoever is obtruded unto Men  
under the Name of General Councils: For  
plain it is, as they were Men, so have some  
them manifestly erred, and that in matters  
of great weight and importance. So far then,  
the Council proveth the Determination and  
Commandment that it giveth, by the plain  
Word of GOD, so soon do we reverence and  
imbrace the same. From all which 'tis most  
clear, that our Reformers, in the places he  
alleges, spoke, in the first place, of the Ancient  
Symbols or Creeds which the Papists, by good  
Consequence, infringe, though they do not  
presly deny them; and in the second, of many  
good Customs, and Canons which they desired  
to be reduced into practice, as being wholesome  
and according to GOD's Word; for of all the  
Ancient Canons and Customs, they as we have  
seen, could not speak, yea, even our Adversaries,  
who perpetually brag of their Agreement with  
Fathers and Councils, desert many Doctrines,  
Customs and Laws considerably more Ancient  
than these of Justinian. The Passages which he  
quotes are also brought up by the Author of the  
Fundamental Charter, and I indeed, while I  
answered it, mentioned them not, which yet  
can be no excuse to J. S.; for others of the  
very same import and meaning, and conceived  
almost in the very same words, I (I) wrung

(I) Naz. Quer. pag. 62, &c.

ut of the hand of that Author, and made it as plain as needs be, that he was palpably acting the Sophister, all the while he used them.

§. IV. And here I remember, it has been objected, that I meddled not with a place of Buchanan adduced by that Author : The words are, as this Author translates them. *The Scots being delivered from the Gallican Slavery by the English assistance, had subscribed to the Religious Worship and rites of the Church of England (m).* These words handled not, because I well knew, that, tho' the Hierarchies might perhaps find some false reasoning, and Colours to seduce some of the more sleepy sort, and make 'em think our Reformers were for, or not against *Imparity* among Pastors, they could never, by all the Mist and Dust, Earth, yea or Hell was able to raise, darken this Truth, That these our Reformers utterly rejected and abhorred the keeping of *Holy Days*, the *Surplice*, *Corner Cap*, and *Tippet*, and other such *English Popish Ceremonies* : Hence it was, that, at my first perusal of the *Fundamental Charter*, those Words took no Impression on me ; and if they did, they went close out of my Mind, else perhaps I had directly mentioned and discussed them ; I shall therefore do it now : And I affirm, that either Buchanan's Meaning must be, ( for his Candor I call not in question ) that the *Scots* were linked with the *English* in such things as crossed Popery, and in particular the Pope's Supremacy ; or, otherwise, that these Words ( which may be sometimes incident to the most Accurate Writer ) headleſſly

(m) *Fundamental Charter, &c.* pag. 88.

dropt

dropt from his Pen, who ( as the Author confesseth <sup>(n)</sup> ) did not stand nicely upon the Wording of his Mind herein. For, is it credible, he should have spoken nothing in its proper place of an Obligation so weighty, and given in the Name of all the Scottish Protestants, but only dropt a Word of it by the By, while he is handling another Affair? Is it credible, that no other of our Historians should have once mentioned a Matter of such Note and Consequence? So careful (they are the Author of the Fundamental Charter's own Words <sup>(o)</sup> ) ( to say no worse ) have all the Historians been, that not one of them mentions it, but he ( Buchanan ) and he does no more but mention it. Is it credible, that tho', in Scotland, either Negligence should have lost, or Partiality destroy'd the Original Contract, it should not have been carefully kept in England, and produced by the Zealots of that Church, for a Demonstration of the Perfidy of the Scots, who could so quickly break their most Solemn Bonds and Obligations? Is it credible, that Spotswood, having such Access to all the Records of both Kingdoms, and being so much concerned to mention this, should have been wholly silent? Is it credible, that, if such a publick Obligation and Bond had been given, our Assembly, Anno 1566, should, in their Letter to the Bishops and Pastors of England, have had the Brow plainly and warmly to inveigh against their Ceremonies; or, if we suppose them to have been so Effronted, that the English should not have publickly and roundly told them of their Perjury and Impudence? The Assem-

bly's Words are (p) : " If Surplice, Corner-Cap, and Tippet, have been the Badges of Idolaters, in the very Act of their Idolatry, what have the Preachers of Christian Liberty, and the Rebukers of Superstition to do with the Dregs of that *Roman Beast*? Yea, what is he that ought not to fear, either to take in his Hand, or Forehead, the Print and Mark of that Odious Beast? These Words I elsewhere (q) produced ; and they plainly declare, that our Reformers were Enemies to the English Popish Ceremonies, and, by good Consequence, that, if they were consonant to themselves, they never gave any Bond or Obligation to observe them : Yea, there is nothing more evident, notorious and palpable, than that, at the very same, in which, as the Author of the *Fundamental Charter* pretends, they gave this Solemn Bond, they were Reforming our Church according to the Model of the Churches of *Germany*, and *Geneva*, and not at all according to that of *England*. - The Book of *Policy* penned 1560, and presented to the *Convention of Estates*, is an irrefragable Demonstration of this Truth ; whereunto, as for Example, they allow, that all Keepers of *Christmas* should be punished by the *Magnitude* ; All the Historians are Witnesses of the same : I shall name two : The first is *Spotswood* ; This ( faith he (r) was the *Policy* desired to be Ratified ; it had been framed by *John Knox*, partly in Imitation of the Reformed Churches of *Germany*, partly of that which he had seen at *Geneva*.

(p) *Spotswood's History*. pag. 199. (q) *Naz. Quer. part 1. §. 8.* (r) *Pag. 174.*

The other is Sir *James Balfoure* : He, in his *Annals*, *ad annum 1560*, speaking of the Articles which were agreed on by the Scots, English, and French, when *Leith* was given up, says, *In all these Articles, they did not meddle with Religion for diverse respects, but the chiefe was, that, as yet, the Scots were not resolved, whether to embrace the Reformation of England, or that of Geneva.* From which Words 'tis most colligible, that then they had not Subscribed to the English Ceremonies ; nor, if the Author may be credited, did they do afterward; for after a few Lines he expressly says, *That the Nobility promote, this Year 1560, the Reformation according to that of Geneva, established by Calvine, and his Associates.* But there needs no more ; the Matter is owned not only by all Presbyterians, but also is elsewhere made good by the Testimonies of *Heylyn*, and *L'Estrange*, to whom, beside other chief Zealots of the Church of *England*, you may add *Howell* (s), and *Wau-  
son* (t). This latter is by *Nicolson* Bishop of *Carlisle* (u) clas'd among Popish Writers ; but he was just such a Papist as were these now named, a High-Church-Man, all of whom have indeed a double Portion of *Romes* Spirit ; but that ever he was a profess'd Papist, I have not heard : He could do *Rome* better Service, while he kept on the Mask. Yea, 'tis really owned by the Author of the *Fundamental Charter* himself. " *There was ( saith he (x) ) a Frinciple had*

(s) *Famil. Letters*, Vol. 3. Pag. 395. (t) *Historical Collections of Ecclesiastical Affairs in Scotland*, &c. (u) *Scottish Historical Library*, Chap. 4. Page. 209. (x) Pag. 167.

then got too much Footing amongst some Protestant Divines, *viz.* That the best way to Reform a Church, was to recede as far from the Papists as they could: To have nothing in common with them, but the Essentials; the necessary and indispensable Articles and Parts of Christian Religion; whatever was in its Nature indifferent, and not positively and expressly commanded in the Scriptures, if it was in fashion in the Popish Churches, was therefore to be laid aside, and avoided as a Corruption; as having been abused; and made subservient to Superstition and Idolatry. This Principle *John Knox* was fond of, and maintained Zealously; and the rest of our Reforming Preachers were much acted by his Influence. In pursuance of this Principle, therefore, when they compiled the first Book of Discipline, they would not Reform the old Polity, and purge it of such Corruptions as had crept into it, keeping still by the main Draughts, and Lineaments of it; which undoubtably had been the wiser, the safer, and every way the better Course, as they were then admonisht, even by some of the Popish Clergy: But they laid it quite aside, and instead thereof hammered out a new Scheme, keeping at as great a distance from the old one, as they could, and as the Essentials of Polity would allow them. Thus he. And now I subsume, as before (y), from the same Premisses, in the Matter of Prelacy; But no Man can say, that either these English Ceremonies, *Crossing, Kneeling, Saints-*

(y) *Naz. Quer. Part 1. S. 8.*

Days, Surplice, &c. were not in fashion in the Papish Churches, or that our Reformers believ'd 'em to have been positively commanded in the Scriptures; they were therefore Heart Enemies to the *English Ceremonies*, this Author himself being Judge: And so, tho' they could irrefragably demonstrate, that our Reformers Swo're and Subscribed the *English Ceremonies*, it would only follow, that, for fear of imminent Danger, they strain'd their own Consciences, but by no means, that ever they, in their own Mind and Judgment, approved of them: This indeed, were it true, should somewhat Sullie the Lustre of these Heroes, but yet could do our Adversaries no Service, as to the present Design. "But (saith he (z)) "The publick Thanksgiving, and Prayers made with great Solemnity, in St. Giles's Church in Edinburgh, after the Pacification at Leith, in July 1560, amount to no less than a fair Demonstration of an intire Union between the two Nations as to Church Matter, and Religion; for on that occasion, it was thus addressed to Almighty GOD, with the Common Consent, and as a publick Deed of our Scottish Reformers. Seing that nothing is more odious in thy Presence ( O LORD ) than is Ingratitude, and Violation of an Oath and Covenant made in thy Name; and seing thou hast made our Confederates in England, the Instruments by whom we are now set at Liberty, and, to whom in thy Name, we have promised mutual Faith again. Let us never fall to that Unkindness, ( O LORD ) that either we declare our selves Unthankful un-

'to them or Prophbets of thy Name. Confound  
'thou the Counsel of these that go about to  
'break that most Godly League contracted in thy Name;  
'and retain thou us so firmly together, by the  
'Power of thy Holy Spirit, that Satan have ne-  
'ver Power, to set us again at *Variance* nor *Dis-  
cord*. Give us thy Grace to live in that *Christian  
Charity*, which thy Son our Lord Jesus Christ  
hath so earnestly commanded to all the Mem-  
bers of thy Body. He brings also a Passage, for  
Proof of his Conclusion, of the like import, out  
of the old *Scottish Liturgies*. But 'tis certain,  
there is nothing in either Passage spoken of the  
*English*, which might not be spoken of *Lutherans*,  
*Greeks*, or any People who are Sound in the Fun-  
damentals, and had assisted them against the Pa-  
pal Tyranny, tho' they had not been purged of  
such Corruptions, as in our Reformers Judg-  
ment, made it unlawful for them to joyn with  
these Churches in Worship and Discipline. *And  
was not the Chuncb of England* (asks he) *of that  
same very Constitution, then, that it was of in King  
Charles the first his time?* I answer, taking the  
Church of *England* in this Sense, that is, for  
Laud's Tyrannizing Faction, that she was not at  
all of the same Constitution: For these *Lauden-  
sians* were and are for the Divine Right of Epis-  
copacy, even Sole-Power-Episcopacy, Passive  
Obedience, and, to name no more, the whole  
Mass of the *Pelagians* Heterodoxies; none of  
which Errors, the Church of *England*, at the  
time of our Reformation maintained: In short  
I confess, that the Hierarchies may find some  
seeming Congruitys and Colours, to make some  
prejudic'd

prejudic'd Weaklings think, that our Reformers thought well of some Imparity among Pastors; but whosoever, with this Author, attempts to perswade the World, that they thought the observing of *Yule*, and such *Holy Days*, *Crossing*, *Kneeling*, *Surplice*, *Corner Cap*, *Tipps*, and the like *English* and *Roman* Ceremonies to be desirable or lawfull, or the joyning in such practices to be allowable, must by all knowing and sober Men of either side, be reckoned for one who has arrived at the highest pitch of Hardnes and Impudence; yea, for a very mad Man, who hopes to fathome the Earth, or darken the Sun. This was the Reason why in my *Naz. Quer.* I scarce took any notice of, or directly meddled with what he brought to prove, that our Reformers were Lovers of the *English* Ceremonies, tho' I said enough, from which by good Consequence, the contrary may be concluded: I set my self mainly to ruine the Arguments and Defences he brought for the other head, to wit, That they Reformed on the Principles of Imparity, and am perswaded, I did effectually. I, for the same Reason, neglected several other things in the same Book, as the Queen *Elizabeth*, and the Earl of *Morton*, were the prime Introducers and Fomenters of Presbytery in *Scotland* (&); than which, 'tis doubtful if ever a more senseless and palpable Falshood was either vented or printed. And thus I judge I have sufficiently accounted for my forbearing to consider *Buchanan's* Words. And I now come more directly to *J. S.* if it may be said, the

there is any distance between him and the Author of the *Fundamental Charter*. "May it not be added (saith he (b)) as another Argument, *ad Homines*, of the reasonableness of this Supposition, That tho' as much Evidence, as the Nature of the thing is readily capable of, has been brought to prove, that our Brethren have notoriously mistaken the Principles of our Reformers; yet hitherto, rather than call in Question the reasonableness of such a Supposition, they have chosen, I shall not say, Obstinateley, but I must say, very strangely, to maintain, in despight of all that Evidence, that they have still been in the Right, in their Assertions concerning the Principles of our Reformers? This I am secure of. But many are more *secure* than safe; and I am periwaded that it is so with him. He supposes and intimates, if I mistake him not, that the Author of the *Fundamental Charter* is a special and chief, if not the only Man who advanced this so bright and dazzling *Evidence*. But as he cannot want to know, I professedly took this Book to Task, Naz. Quer. Part 1. §. 8. I therefore modestly judge, that before he had said so much, and withal insinuated, that that Author had fully and finally overthrown that which we assert of our Reformers; that they acted on the Principles of *arity*, he ought to have Examined what I here adduced, at least have singled out such things, as he thought I most confided in, and by exposing the intolerable Weakness, and inserviceableness of these, made it evident

(b) Chap. 1. § 50.

that the rest deserv'd no Reply: For either this he must think, or else, that my Answer is unconquerable; otherways how could he have thus dealt; and yet suppressed all mention of it.

S. V. I shall shut up this whole Argument with a Letter of a known *Conformist*, and active Promoter of our Defection, and Relapsing into the *English Popish Ceremonies*. The Letter is most memorable; for therein 'tis evidently confessed, that both *Episcopacy* and *Ceremonies* were Innovations intruded upon, and Wounds given unto the Church of *Scotland*. The Author is Mr. *William Struthers*: 'Tis Written to the Earl of *Airth*, in the Year 1630. and is preserved in Sir *James Balfour's* Annals MS. as follow.

"I visit your Lordship with this Letter, and that for the end I spoke of more largely in Conference, ever for the Peace of this poor Kingdom, which is rent so grievously for Ceremonies. There are also some furnishes of further Novations of Organs, Liturgies and such like, which greatly augments the Grief of the People: But the Wiser sort assure themselves of his Majesty's Royal Wisdom and Moderation, that his Majesty would impose no new thing; if his Majesty were timeously informed of these or the like Reasons. First, Because King James happy Memory made the Marquess of *Hamilton* promise in his Majesties Name to all the Estates of this Land solemnly in Face of the Parliament, that the Church should not be urged with any more Novations, than these in Articles that then were presented to the Parliament.

liament; upon which Promise the Parliament rested, and gave way the more chearfully, that these Articles would pass in Act of Parliament. 2. Next, because the Motion that is said to be made to his Majesty of these Novations is made by and beside the Knowledge and Conscience of the Kirk of this Land, who are highly displeased with that Motion, and more because it is alledged to have been in their Name, who know nothing thereof but by report. 3. Because our Church lyes groaning under two Wounds; the first of Erection of Bishops, the other of Geniculation: But if a third be inflicted, there is no appearance but of a Dissipation of the Church. In the first, People were only onlookers on Bishops State; the second touched them more in Celebration of the Holy Sacrament, but yet left Arbitrary to them; but this third will be greater, because in the whole Body of the publick Worship, they shall be forced to suffer Novelties. 4. Because the Bishops are already *publici odii Victimæ*; and born down with contempt, and that Vexation is intolerable; when they Depose any Brother for not Conformity, they scarcely can find an Expectant to fill the place that is empty, and that because they become so odious to the Flock, that they can do no good in their Ministry: But if any further Novation be brought in, the Bishops will find ten for one to be Deposited, and that of these who have already given Obedience to the 5 Articles, who will rather choose to forsake their places, than to enter in a new fire of Combustion. 5. and

lastly, because it is observed by such as are judicious, that the former Schisms have shaken the Hearts of the People in Religion, and hath produced *Odium Vatinianum* among Brethren: Popery is increased in the Land, and if any further come in, it will be seen that universally People will be made susceptible of any Religion, and turn Atheists in gross. Your Lordship knows that I am not one of these who stand out against Order, but do suffer for mine Obedience, and therefore I the more boldly suggest these Reasons unto your Lordship: I dwell in the most eminent Part of this Land, and so have the Occasion to see what is the fruit of a Schism. I profess an unspeakable Grief, to see any thing done that may trouble the Peace of the Church of this Kingdom, and divide the Hearts of a good and loving People from so good a King. Our fire is so great already that it hath more need of Water to quench it, than Oyl to augment it.

Edinb. Jan. 28, 1630.

In this Letter not only the Novelty and Gravousness of Episcopacy and Ceremonies, but all diverse other things of considerable Moment and good Use in the present Controversie, as will be obvious to every Reader, are by even a sedulous Advancer of the Thralldom of the Church, and Conformity with England most plainly acknowledged.

§. VI. And now I return to the proper Argument of this Chapter, and shall evince the falsity of this his Tenet, That the 3<sup>d</sup> Age be

some infallible Preservative against even the possibility of abusing the Supposition, that a thing at a 150 Years distance, might be known; which Preservative was wanting to later Ages.

To me he seems to alledge so much (c): It was (*saith he*) an Age that afforded no Secular Temptations to aspire to the Episcopal Preheminence. An Age very far from being apt to cherish Ambition, or the Affectation of any undue or unwarrantable heights in any Professors of Christianity; An Age in which the being an eminent Governour of the Church, was the exposing of the Person, whoever he was, to the first Brunt of the fiery Trial. But the Question is not, if there were Temptations to Ambition; but if Ambition it self, or the like Vices, got then any Harbour in Church-men, whatever might be the Temptations thereto. They were indeed less and fewer than in after times, yet Temptations there were; and small Temptations, GOD permitting it to be so, will serve to kindle Mens Corruption. The Apostle warns the *Ephesians*, that grievous Wolves were shortly to enter, that would not spare the Flock; that is, they would be Tyrants: He intimates also in his Epistles to *Zi-  
tho-  
by* and *Titus*, that Covetousness, and the like vices were even then getting place in Churchmen, and that there was some Temptation thereto. And I am sure, *Diotrephes* was sufficiently Ambitious and Arrogant, whatever might be his Temptation; with this I am nothing

(c) Chap. I: §: 30.

concerned ; 'tis enough for me, if such Vices had then got into Church-mens Breasts : And if they had, in the first Century, then doubtless they were not expelled, but increased in the Third, the Cyprianic Age. The Mystery of Inquiry which began during the first Age, in which surely there were moe Diotrepbeses than one, grew with time, ( for the Spiritual, like the Literal Babylon, was not built in a day ) as appears even in the first Ages. The second produces a remarkable Instance of it, in the Contention about *Easter* ; where not only *Victor*, Bishop of *Rome*, with his Partisans, on the one side, but also *Polycrates* of *Ephesus*, on the other, clearly appear to be of an Arrogant, Innovant, and Ambitious Spirit. Nor was any other thing than Ambition the chief Cause of the Heresies in not only the subsequent, but even in the very First Century : The Design of *Cerinthus* and *Basilides*, these great Sect-Masters, was, that themselves might be counted great Apostles ( d ). The same Love of Preheminence moved *Montanus*, in the Second, to broach his Heresie ( e ). Nor shall you readily deprehend any Arch-Schismatick or Heretick of these times, to whom, as the Writers of these Ages record, the missing of the Preheminence gave not the Occasion of their Heresie. And, doubtless, others, who were more happy in getting the Primacy, were no less Ambitious, and, had they miss'd it, had been already to turn wild, as did these Arch-Hereticks when they fail'd of their purpose. *Samosatenus* is

( d ) *Euseb.* Hist. Eccles. Lib. 1: Cap. 28: & Lib. 4 Cap. 7: ( e ) *Euseb.* Hist. Eccles. Lib. 5: Cap. 16.

a notable Instance of the Ambitious Aspiring that was in the Third Century; and yet I doubt not, but that he should have been represented to us as a Man no less Humble than his fellow Bishops, had not his Heresie occasion'd the Recording of his Ambition. With *Samosatenus* his Quarrelies, Pride, and Envy, tho' not with his Heresie, was *Demetrius* of *Alexandria* tainted; which appears in his Malicious Grudging at the Success and Fame of *Origen* (f). How Ambitiously and Fraudulently (as both *Cornelius*, his Adversary, and *Cyprian* relate) sought *Novatus* to get into the *Roman Chair*? Nor did *Felicissimus* seek less Ambitiously to Out *Cyprian*, and get into that of *Carthage*, or, at least, to procure it for one of his Complices. *Cyprian*, as is colligible from the Harangue his Deacon *Pontius* wrote in his Praise, was brought in to be Bishop mainly by the Power of the People, in Opposition to the major part of the Presbyters, some of whom aim'd at the Place for themselves. Hence proceeded perpetual Jarrs between him and them, and at length an open Rupture. Now, did all these so Ambitiously covet the Bishop's Chair for nothing? No: The Peoples Liberality was then very great, and the Bishop had the greatest share, as also the Distribution of all the Charitable Contributions, and withal the greatest Honour. The greatest Butt of Ambition, the Honour of all Church-men, was then, if ever, great, but chiefly of these who had the chiefest Places. And how much Gain and Honour (which suffice to animate Men for encountering the great-

(f) *Euseb.* *Hist. Eccles.* *Lib. 6; Cap. 8.*

est of Dangers) were covetted by the Clergy-men, Cyprian himself clearly unfolds (g), who, reckoning up the Sins, for which GOD sent a heavy Persecution on the Church, expressly says, *there was no Religion nor Devotion in the Priests, and no Faith nor Integrity in the Deacons.* And, "Very many Bishops ( saith he ) who ought to have been Exhorters of, and Examples to the rest, despising the Charge GOD had entrusted them with, became Administrators of Secular Affairs, having left their Pulpits, forsaken their Parishes, wandering through strange Countreys, they sought after Mercats, where they might have gainful Merchandizing, did not succour their hungry Brethren in the Church, coveted to have very much Money, got themselves Possessions by Snares and Deceits, oppressed Men by heavy Usury. What did we not deserve to suffer for such Sins! Thus Cyprian, as I can translate him, who makes evident, how Ambitious, Covetous, and every way Irreligious, most of 'em were, who had leap'd into the Bishops Chairs; as also, how small and mean Baits would be able enough to catch them. And that even baits tempting &

(g) *De Laps. P. 123. Non in Sacerdotibus Religio devota, non in Ministris Fides integra.* — — — — — *Epi-  
copi plurimi, quos & Hortamento esse oportet exten-  
& Exemplo, Divina Procuratione contempta, Procuratione  
Rerum Secularium fieri, derelicta Cathedra, Plebe defendi-  
per alienas Provincias oberrantes, Negotiationis Quæstus  
Nundinas aucupati. Esurientibus in Ecclesia Fratribus  
non subvenire, habere Argentum largiter velle, Fondis  
insidiosis Fraudibus rapere, Usuris multiplicantibus Fons  
augere. Quid non perpeti tales pro Peccatis ejusmodi in-  
teriemur?*

nough

nough for such Spirits were not wanting, is already made manifest; and is yet further cleared in the Story of *Natalis*, a Famous Confessor and Sufferer for CHRIST, whom, notwithstanding, the Love of a Bishoprick, and 150 *Denarii* for his Monethly Stipend, brought over to the Heresy of *Ariemon*; and he had continued there, if he had not been Miraculously Reclaimed (b). *Origen*, Cyprian's Contemporary, oftner than once lashes the Church-men for these same Vices. "If CHRIST (saith he (i)) justly weeped over Jerusalem, he may now, on much better grounds, weep over the Church, which was built, to the end, that it might be a House of Prayer, and yet is, through the filthy Usury of some, and I wish these were not even the Princes of the People (the Bishops and Presbyters), made a Den of Thieves. — But I think, that that which is written concerning the Sellers of Doves, doth agree to these who commit the Churchas to Greedy, Tyrannical, Unlearned and Irreligious Bishops, Presbyters and Deacons. And, Commenting on *Matth. 20.* where the Mother of James and John petitionates our Saviour for a Preferance to her Sons. "We

(b) *Euseb. Hist. Eccles. Lib. 5. Cap. 28.* (i) *Tom. 16.* in *Matth. pag. 44.* καὶ πάλλον γε καὶ περὶ εὐλόγους ἐκλαυστούς, τὶ οἰρωπλίκι, εὐλογῶντερον πλαστούς ἐπὶ τὸν εὐελπιόνα, πιστοις ὑπερβαρεῖσιν ἵγε δύκος τροπικῆς ἐγνωμονίης μετὰ τὸν ἔρχοντας καὶ τρεψόντας, αλλὰ τοῦτο καὶ τὸν πονητέρου καὶ λαζαὶ σπιλαερούς ληστῶν. — καὶ νομίσω ἐριθέσιν δι περὶ των πωλέντων τὸν περιεργόν λόγουν τοὺς παραδίδεις εὐελπιότας αὐχερεντέος, καὶ τυραννικοῖς καὶ αὐτεπέμποις, πεντελεύθεροι εἰς ὄποις, οὐ προσβιτερεῖς, οὐ διάκονοις.

{ *faith*

( *faith be ( k )* ) “ are such, as that we sometimes in Pride go beyond even the Wickedest of *Princes of the Gentiles*, and are just at the point of Purchasing to our selves Guardsmen, as if we were Kings, making it our Study, moreover, to be a Terror to others, and giving them chiefly if they be Poor, very uneasie Acces: We are to them, when they come, and seek any thing from us, more Cruel than are even Tyrants, or the Cruellest of Princes to their *Supplicants*. And you may see, in even the most part of *Lawfully Constituted Churches*, especially these of greater Cities, how the Princes of GOD’s People (*the Bishops and Presbyters*) suffer none, tho’ they were even the chiefest of CHRIST’s Disciples, to be equal with them selves. More might be brought from the same Author, but I will not cloy my Reader. *Eusebius* concerning the same Century, writes after the same manner. “ But when (*faith be ( l )* ) thro-

( k ) *Pag. 420.* Τοιτοι ἔσμεν ὃς ἔνισται καὶ τὸν τοῦ καὶ ἀρχούτων εὐ τοῖς ἔθνοσιν, ὑπερβάλλειν τὸ φορ. καὶ μονη<sup>ζ</sup> ζητεῖν ὡς ὁ βασιλεὺς πορφύρις, καὶ φοβερὸς ἔπατες καὶ διστροφε<sup>ζ</sup> μάλιστα τοῖς πέντοι κατασκευαζόντες, τοιτοι εομη τραπεζῆς ἐντυχάνοντας ἡμῖν, καὶ πολὺ τινῶν, αἰχματικῶν, οἷς ὁ τύραννος, καὶ αἰμάτερι φύλαρχόντων πρὸς τὸν ἰκέτας. Καὶ δὴ γε ἐδεῖν εὐ πολλαῖς νομιζομενάις ἐκκλησίαις, καὶ μητροῖς ταῖς φύλακοις μικρόνυμον πόλεσιν. τὰς πολυμένες τε λογῆ τε θεοῦ μητρῶν ἰσολογικαν ἐπιτρέποντας, ‘οὐδὲ’ ὅπε καὶ τοῖς καλλιστοῖς Ἰησοῦ μαθητῶν, ἀνετοιχορεατες. ( l ) *Eccles. Hist. Lib. Cap. 1.* ὡς οὐ ἐκ της ὅπε πλέον ἐλευθερίας, ἐπι χωνιδητη<sup>ζ</sup> γωσθρέαν τὰ καδ’ ἡμᾶς μετιλλάσσετο, αἱλων, αἱλων παρθενούμενον καὶ μιαλοιδορυμένων, καὶ μορονιχὶ πλεύρῃ αὐτῷ δαυτιστο<sup>ζ</sup> σπολεμειαντῷ διτλοῖς εἴ διτω τυχοι καὶ πορασι τοῖς διτ<sup>ζ</sup> λογ<sup>ζ</sup> αρχόντων τε αρχιστ<sup>ζ</sup> πριστρεγυνιστων. καὶ λαων διτ<sup>ζ</sup> λαβε<sup>ζ</sup> κατεστασαντο. Της τε ὑποκρίσεως αἴφατη καὶ της εἰρωνείας ἐπιτλεύσουν κακίας προΐσθον. ————— ὡς διτ<sup>ζ</sup> αρεπασθάτης ἔχον<sup>ζ</sup> καὶ διτ<sup>ζ</sup> ἀμμεντὸς καὶ ἰλεωτ<sup>ζ</sup> καταβισθεῖσαι το διτ<sup>ζ</sup> προδιδυκ<sup>ζ</sup> θε, φε.

too much Liberty, we fell into Sloath and Negligence, when every one began to envy and backbite another, when we managed, as 'twere, an Intestine War amongst our selves, with Words as with Swords, Pastors against Pastors, and People against People, being dashed on one another, exercised Strife and Tumults, when Deceit and Guile had grown to the highest Pitch of Wickedness. — When, being void of all Sense, we did not so much as once think how to please GOD: Yea rather, on the other hand, impiously we imagined, that Humane Affairs are not at all guided by Divine Providence: We daily added Crimes to Crimes, when our Pastors, having despised the Rule of Religion, strove mutually with one another, studying nothing more, than how to outdo one another in Strife, threatening Emulation, Hatred, and mutual Enmity, proudly usurping Principalities, or Prelacies, as so many places of Tyrannical Domination: *Then the LOR'D covered the Daughter of Zion with a cloud in his Anger, &c.* And thus, I think, I have put it beyond doubt, that, notwithstanding all the Vigor of Discipline, the Fervour of Piety, Height of Mortification, Fire of Persecution, maleness or Paucity of Tentations, and of Worldly Allurements, which are said to have been in the Third Age, Sordid Avarice, Hot Contentions, Black Envy, Aspiring Pride, Arrogancy, and Love of Preheminence reigned in the Hearts of no few Church-men, and exerted themselves with no less Life and Vigor, than they did in the following Ages; wherein, as is owned by all

all Men of Knowledge and Candor, Antichrist had got out of his Nonage, and was approaching his Maturity.

§. VIII. But (*m*); *It was an Age of much Ecclesiastical Business.* And had transmitted to Posterity many excellent Records, many of them still extant. What then? It may indeed perhaps *ceteris paribus*, be colligible from hence, that we may come to know what was the Judgment of that Age concerning Church Government but how this proves his Consequence, *viz.* *If they of the Third Age believ'd Episcopacy to be Divine Right; then it is of Divine Right,* I will he had informed us.

§. VIIH. But (*n*), *It was an Age of great Miracles as Fabianus, who was miraculously promoted to the See of Rome.* And, Extraordinary Manifestations and Communications of the Divine Spirit had then ceased, but continued in very great plenty, may be observed every where in the Writings of Cyprian. But Great Men are not alwise Wiser, neither do the Aged understand Judgment. In my Mind, few of Judgment and Solidity believe that there happen'd any real Miracle in the Election of *Fabian*. The Story is this. When the Romans were gathered to choose a Bishop, and doubtful on whom the Choice would fall, a Dove descending from on high, cast her fate on the Head of this *Fabian*, which seemed to the Multitude to resemble the Holy Ghost, who in the Shape of a Dove had descended on the Saviour; and therefore they presently choos'd him.

(*m*) Ch. 1. §. 31, 33. (*n*) §. 32, 34. (*o*) Hist. Eccles. Lib. 6. Cap. 29.

their Bishop. Nor is there more certainty in the Story of *Potamides*, who, as the same *Eusebius* says (p), after her Death, pray'd for the conversion of *Basilides*, a Gentleman who shew'd humanity to her at her Martyrdom, and some days after appear'd unto him, put a Crown on his Head, and told him, that she had intreated GOD for his Conversion, and obtain'd her request: The which *Basilides* (continues *Eusebius*) renounc'd Paganism, and became a Martyr. Of the same Cut are the Visions of the Martyr *Perpetua*, who, a little before her Death, was in a Vision taken up a long Ladder to a vast Paradise, where she saw a great old Man in a Shepherd's Habit, milking Ewes, with many Thousands standing about him clad in white Garments; he call'd her Child, and gave her a Cheekfull of Cheeze (q). She also, by her Prayers, believ'd *Dionocrates* her young Brother from the pains of Purgatory, and brought him again to the Elysian Fields. But enough of her; for she had diverse other such Fates. The late Publisher of her Story, which is printed at Oxford 1680, will have her to be a *Montanist*; but *Dodwell* (r) contends strongly, that she was Catholick. I know not if the Tale *Eusebius* (s) tells of *Narsissus* Bishop of *Jerusalem*, merits more Credit; it is, that when, on the Vigil of the great *Pascha*,

(p) Lib. 6. Cap. 5. (q) —— Et ascendi, & vidi patrum Horti immensum, & in medio sedentem Hominem unum, in Habitu Pastoris, grandem, Oves mulgentem, & circumstantes Candidates milia multa. Et levavit Caput, & aspexit me, & dixit mihi, Bene venisti Tegnōn, & clamāvit me, & de Caseo quod mulgebat, dedit mihi quasi Bucellam. —— (r) Diff. 4. in *Oypr.* (s) Lib. 6. Cap. 9. the

the People wanted Oyl to light their Lamps, he commanded to fill them with Water, which Water, by his Faith, was turned into Oyl, whereof some was preserved even until Eusebius's time. Add to these the Dreams and Miracles of *Gregorius Thaumaturgus*, which even *Dodwell* (t) rejects, and yet these just now related, and which he believes are no less incredible, since *Eusebius* was no more an Eye Witness of the Stories of *Fabius Narcissus*, and *Potamianus*, than was *Gregorius Nyssenus* of that of *Thaumaturgus*. Nor do the Visions of *Hermas*, the Author of the Book called *Pastor*, merit a better Character, tho' he flourished before any of these now named, even about the middle of the Second Century.

§. IX. About the end of the Second, and beginning of this Third Age flourish'd *Tertullianus*. How much he was addicted to Dreams and Visions, chiefly after he fell into the Errors of *Montanus*, no Body is ignorant. *Cyprian* (u) and *Jerom* (v) informs us, he was his Disciple, and so devoted to him, that he passed no Day without Reading part of him; and calling for the Book, used these words, *Give me my Master*, and accordingly follow'd him, as appears in some places thro' his Works, in this his unwarrantable doting after Ecstasies and Revelations: He gives a luculent Specimen of this in his 66 Epistle to *Florentius Pupianus*; where he not only clearly insinuates and inculcates false Doctrine, that a lawful Pastor could not be an ill Man, or an ill Man a lawful Pastor, but professes, that he lean'd on these Dreams and Revelations, and that except

(t) *Diss. 4. in Cypr. N. 16.* (u) *De Script. Eccles.*

he were by them allow'd, he would never be at peace with *Pupianus*. This *Pupianus* was, as is clear in this same Epistle, also a Bishop and a famous Sufferer and Confessor; he had heard some bad reports of *Cyprian*, and was too credulous of them, perhaps, notwithstanding *Cyprian's* Tragical Exaggerations, all he either heard or had concerned only his dealing by *Felicissimus* and his Adherents, which *Florentius* judg'd to be Unjust and Unchristian. I say not, it was so; but sure I am, that the whole tenor of that Epistle, the most false Principles, the reasonless Reasonings, the indefensible heat, and contempt of him to whom he Writes, would perswade any Man, that there was either in *Cyprian* too great want of Wit, or of a good Cause. This *Florentius*, as may be justly presum'd, would be as ready, if call'd to it, to lay down his Life for Christ as was the other; only he wanted a *Florentius* to gather his Works, and make his Funeral Sermon.

§. X. Into how many, and how doleful Delusions these supposed Divine Dreams and Revelations brought even the greatest Men of the Fourth Age (and I know no promise that secured the Church of the 3d Century from these Impostures, more than that of the following) can be denied by none that has read *Ambrase*, *Basil*, *Nazianzen*, *Nyssen*, and other such their Contemporaries, who were doubtless the greatest Men of the 4th Age, wherein they lived. By these Dreams, Ecstasies, and Revelations, first, Saint-worship, and afterward other Antichristian Errors creep'd into the Church.

To

To this purpose most applicable are the words of the most famous Mr. Mede, in his most admirable Discourse: I mean, *The Apostacy of the latter Times* (x). "Some of the Ancients, though otherwise holy Men, yet cannot be acquitted from some of the imputations here mentioned (1 Tim. 4. 2, 3, 4.), nor altogether excused from having a hand accidentally through the Fault of the Times wherein they Lived, in laying the Ground-work whereon by others the Great Apostasy was builded. And again (y), proving that in the Fourth Age the Worship of Saints and their Reliques was brought in, and promoted by the Hypocrisie of Liars, or by Lying Miracles. It began, saith he, to appear in the Church presently after the Death of Julian the Apostate who was the last Ethnical Emperor: The grounds and occasions whereof were the strange reports of Wonders shewed upon them who approached the Shrines of Martyrs, and Prayed at their Memories and Sepulchres: Devils charmed, Diseases cured, the Blind saw, the Lame walked, yea the Dead revived, and other the like: Which the Doctors of those times for the most part avouched to be done by the Power and Prayers of the glorified Martyrs, and by the notice they took of Men's Devotions at their Sepulchres; though at the beginning those Devotions were directed to GOD alone, and such places only chosen for the stirring up of Zeal and Fervor by the Memory of those Blessed and Glorious Champions of Christ. But whiles the World stood

(x) Part 2. Chap. 2. (y) Chap. 3.

in Admiration, and the most esteemed of these Wonders as of the glorious Beams of the Triumph of Christ; they were soon perswaded to call upon them as *Patrons* and *Mediators*, whose Power with GOD, and notice of things done upon Earth, they thought that these Signs and Miracles approved. Thus the *Reliques* of *Martyrs* beginning to be esteemed above the richest Jewels, for the supposed vertue even of the very air of them, were wonderfully sought after as some *Divine Elixir* sovereign both to Body and Soul. Whereupon another Scene of Wonders entred, namely, of Visions and Revelations, wonderful and admirable, for the discovery of the Sepulchres and Ashes of *Martyrs* which were quite forgotten, yea of some whose Names and Memories till then no Man had ever heard of; as S. *Ambrose's Gervasius* and *Protasius*. Thus in every corner of the Christian World were new *Martyrs* Bones ever and anon discovered, whose verity again miraculous effects and cures seemed to approve; and therefore were diversly dispersed, and gloriously Tempted and Enshrined. — — — *Babylas* his Bones were the first, that all my search can find, which charmed the Devil of *Daphne*, *Apollo Daphneus*, when *Julian the Apostate* offered so many Sacrifices to make him speak; and being asked why he was so mute, forsooth the Corps of *Babylas* the *Martyr*, buried near the Temple in *Daphne*, stopped his Wind-pipe. I fear, I fear here was some Hypocrisie in this business; and the Devil had some seat to play; The very name of *Babylas* is enough to breed

jealousie, it is an ominous Name, the Name *Babylas*: Yea and this happened too at *Antioch*, where *Babylas* was Bishop and Martyr in the Persecution of *Decius*. Would it not do the Devil good, there to begin his Mystery, when the Christian Name was first given to the followers of Christ? 'Tis clear then, that even the best Men in the 4<sup>th</sup> Age were plung'd in showers of Lying Wonders, false Miracles, false Revelations, whereby were usher'd into the World false and Hellish Doctrines. Now, as is said, might there not in the 3<sup>d</sup> Age fall down some smaller Rain? For the *Apostasy* came by degrees, as a preamble to that more pernicious Tempest that raged in the fourth and subsequent Ages.

§. XI. But beside this their doting after Dreams, Revelations, and Miracles, there is none of that Age, of whom ought is come to our hands, that is not justly accused of notorious Errors. It were lost time to relate these of *Origen*, tho' without doubt the greatest Man, yet the very Oracle of the 3<sup>d</sup> Century. Nor will his Master *Clemens* much sounder. On *Hippolytus*, another of *Cyprian's* Contemporaries, take the following Censure of Bishop *Jewell* (z)

" Touching *Hippolytus*, the Bishop and Martyr, that, as M. *Harding* saith, lived in *Origen's* time, and is now extant in Greeke, it is a very little Booke, of small Price, and as small Credit lately set abroad in Print, about seven Years past; before never acquainted in the World. Such be M. *Harding's* ancient Authorities.

(z) Reply to M. *Harding's* Ans. Artic: I. Div. 5.

his Mass. It appeareth, it was some simple Man that Wrote the Booke, both for the Phrases of speech in the Greeke Tongue, which commonly are very Childish, and also for the Truth and Weight of the matter: He beginneth the first Sentence of his Booke with *Enim*, which a very Childe would scarcely doe. Hee hath many vain gheses of the Birth and Life of Antichrist: Hee saith, and soothly avoucheth, that Antichrist shall be the Divell, and no Man, and shall onely beare the shape of a Man: Yet S. Paul calleth Antichrist, *The Man of Sinne*. Besides this, he hath a further Fantasie, that Antichrist shall subdue the Kings of *Egypt*, *Apfrica*, and *Aethiopia*, and that he shall build up againe the Temple of *Hierusalem*: And that S. John, that Wrote the Bookes of *Apocalyps*, or *Revelations*, shall come againe with *Elias* and *Enoch*, to reprove Antichrist. And all this saith he, without either warrant of the Scriptures, or Authoritie of the Church. And Writing that Booke, namely upon the Prophet *Daniel*, he allegeth the *Apocalyps* of S. John, in the stead of *Daniel*, which is a token either of great Ignorance, or of marvellous Oblivion. As for *Tertullian*, to speak nothing of such of his Tracts as are purely *Montanistick*, the shell cannot be fuller of the Kernels than is he, thro' the generallity of his Works, of palpable mistakes and errors: And think you, that *Cyprian*, his genuine Disciple, was purged of his Dros.

§. XII. Were there not, moreover, many things both in Dogmaticks and Practicks held by all of them of the 3<sup>d</sup> Age, so far as we can learn, which

yet are by the Prelatists, no less than by  
rejected and refused ? As for instance, *Exm*  
and *Chrism* ; which are objected elsewhere  
but have hitherto got no Answer : And the  
Reason for it ; for they are unanswered.  
They will never be able to prove, that the  
thers did not as really believe these to be  
Divine Right as Episcopacy. 'Twas then  
a huge want of either Sense or Religion in  
to think, to perwade us of the Divine Right  
Episcopacy by this Argument, That these Fals  
so believed. And indeed these Instances alone  
to which divers others, as that of the Fals  
their giving of the LORD's Supper to Infidels  
may be added, are enough to Answer all the  
Arguments, and for ever to stop their Mouths.  
Yet, that the Judicious and Truth loving Reader  
may clearly see how unsincerely and irreligious  
they deal, the Learn'dest Prelats and Prelatists  
shall determine the Controversy. Hear Bish  
Jewell (b) : " *Papias, Apollinaris, Viduus*  
" *Tertullianus, Irenæus, Lactantius*, and other  
" defended the Heresie of the *Ghiliastæ*, that  
" Christ after the general Judgment should dw  
" heere a Thousand Yeeres together upon  
" Earth. *Irenæus* held, that Man at the begin  
" ning, when he was first Created, was im  
" perfect. *Clemens Alexandrinus* and *Justinus* held  
" That the Angels fell, and offended GOD,  
" that they desired the company of Women. B  
" it shall be in vaine to stand long heerein. For  
" of such Examples there is great store. *Whiteside*

(a) *Naz. Quer. Part 2. Sect. last.* (b) *Defence of the*  
*Apology, &c. Part 3. Chsp. 3. Divis. 1.*

no less plain in the present Affair. *Dury* the  
Jesuite, in his Defence of *Campion* another Jesuite,  
uses these words ; *It is not tolerable in you to dare to  
use the venerable Fathers of Ignorance.* To whom  
*Whitaker* thus repones (c) : “ Forsooth an  
gregious way of Disputing : The Fathers were  
venerable ; therefore were they Ignorant of  
nothing, neither ought they by us to be re-  
provd ; for GOD is no Respecter of Persons,  
nor doth the Spirit of Christ bind himself to  
one Age more than to another ; these who  
ever look’d into the Books of the Fathers un-  
derstand the Scriptures out of the Scriptures  
themselves. And again (d) the Jesuite speaks  
thus : *Who will believe, Whitaker, that you have  
not found that which, as you contend, the Fathers  
have so long in seeking, and yet could not find ? What  
you who dare to accuse the Fathers of Ignorance and  
error ?* Thus the Jesuite *Dury* ; whom if you  
compare with *J. S.* you shall justly conclude, that  
latter has got a double portion of the Spirit of  
former. And now hear *Whitaker*’s Reply.  
acknowledge that the Fathers were adorn’d  
with all kind of Learning ; so far am I from  
braiding them of Ignorance : But since you  
have mention’d the University, to the end that  
our University Men may perceive the equity  
of your Defence, I desire that you would de-  
monstrate the validity of your Argument, which  
is, The Fathers did most diligently search after  
Truth, and excell’d in singular Learning ;  
wherefore the Fathers did never err from the  
Truth, neither could be deceived or be igno-

(c) Tom. 1. Lib. 6. pag. 141. (d) Pag. 144.

S. XIII. And now concerning *Cyprian* in particular, hear one whom they will not deny to have been a true Friend to Prelacy: I mean

Sculpsit; he Intitles the 24 Chapter of the 8 Book of the 1 Part of his *Medulla Patrum*, *The Errors and Stains of Cyprian*: And therein writes as follows. " 'Tis a common saying, that great Virtues are great Vices; and this we may observe to be verified in *Cyprian*; who, altho' he Wrote Orthodoxly of the end of Christ's Coming, yet confounded the Doctrine of Justification by Faith with Righteousness of Works. For he expressly affirms, that the Sins which go before Conversion are purged by the Blood of Christ and Sanctification; but the Filth we contract after Conversion is washed away and purged by Alms-deeds. — He contradicts himself in the Doctrine concerning Free Will. — These his blemishes are also observable. That he judg'd, these who were Baptiz'd by Hereticks ought to be Rebaptiz'd. That he too anxiously and Superstitiously urges, that Water ought to be mixed with Wine in the LORD's Supper, because Blood and Water flow'd from Christ's Side: That he judg'd the Baptism of a Minister who is Ungodly to be invalid: That he thought Baptism to be absolutely necessary to Salvation: That he ascribed Remission of Sin to human Satisfactions: That he retains, defends, and urges Montanistick Ceremonies, as Consecration and Unction after Baptism, which Ceremonies he had from *Tertullian*: That he too hyperbolically commends Virginity: That he allow'd the Lord's Supper to be given even to Infants, as being a thing simply necessary to Salvation: That he judg'd it unlawful for a Christian to make war:

‘ That

That he, after a sort of new Devotion, admonish'd the Living, that after his Death, they might be mindful of him with GOD. All this, and more to this purpose, has Sculpius. Nor is Bishop Whitgift himself a white better natur'd to the same Father. *I have also declared, saith he, (f) the meaning of Cyprian's words, uttered in the HERETICAL Council of Carthage, and therefore not computed in the number of these Councells.* And (g). *I omitte to tell you, that that Council concluded an Heresie for the whiche only it was assembled. And therefore, though it be in the Booke of the Councells, yet it is not reckened among the Councells.* And (b) comparing the Fathers with the English Bishops, and giving the Preference to the latter, he discourses as follows. "My Comparison shall consist in these three Points: Truth of Doctrine, Honesty of Life, and right use of External Things. Touching the fyrist, that is Truth of Doctrine, I shall not need much to labour. For I think T. C. and his Adherents wil not deny, but that the Doctrine taught and professed by our Bishops at this day, is much more perfect and sounder, than it commonly was in any Age after the Apostles time. For the most part of the Auncientest Bishop were deceyved with that grosse Opinion of Thousande Yeares after the Resurrection wherein the Kingdome of Christ should remaine upon Earth: The Fautors whereof were called Millenariis. Papias who lived in Polycarpus and Ignatius his tyme, beeing Bishop of

(f) Defence of the Ans. pag. 409. (g) Pag. 43.

(b) Pag. 473.

Jerusalem.

'Jerusalem' (Hierapolis he should have said) was the first Author of this Error, and almost all the moste Auncient Fathers were infected with the same. Cyprian and the whole Councel of Carthage erred in Rehearsal. And Cyprian himself also was greatly overeene in making it a Matter so necessarie in the Celebration of the Lord's Supper, to have Water mingled with Wyne, which was no doubt at that tyme common to moe than to him: But the other Opinion which he confuteth, of usyng Water only, is more absurd, and yet it had at that tyme Patrones among the Bishops. Howe greatly were almost all the Bishops and Learned Writers of the Greke Church, yea and the Latines also, for the most part, spotted with Doctrines of Free Will, of Merites, of Invocation of Sancties, and such lyke? — If you speake of Ceremonies, and of the syncere Administration of the Sacraments, you shall finde the like difference: For compare the Ceremonies that Tertullian sayeth *Lib. de Coro. Mil.* then to be used in the Churche about the Sacraments, and otherwise: Of those that Basil reherseth *Lib. de Sancto Spi.* or suche as we may reade to have bin in S. Augustin's tyme, with those that we nowe receine in this Churche, and you can not but acknowledge, that therein we are come to a far greater Perfection. — Great Contention there was among the Bishops in the Councell of Nice, insomuch that even in the presence of the Emperour, they ceased not to libel one against an other. What Bitternesse and Cursing was there betwixt Epiphani-

us and *Chrysostome*? What affectionate Dealyng of *Theophilus* against the same *Chrysostome*? What Jarring betwixt *Hinc* rome and *Augustine*? — Bishops shall not now need to live by Pilling and Polling, as it seemed they did in *Cyprian's* tyme, for he complaineth thereof, *Ser. de Lapsis*. Nor as some did in *Ambrose* or *Augustin's*. And now, by this time, I know, my Christian and Judicious Reader sees, that all they ever have brought, or can bring from *Cyprian* and his Contemporaries, or from any such Fathers, for proving the Divine Right of Episcopacy, is stark nougat, Stuff altogether uncogent and inconcludent. He sees, that, tho' these Fathers had been never so positive for it, this can't amount to so much, as even a real Swasion or Probability: He sees, that tho' they should write Books on this Subject, not only as big as *J. S's Vindication*, but even as big as *Aquinas's Summ*, or all *Augustin's* *Tomis*, their Design, if they know what they are doing, as is that of the Papists in this and the like Cases, can only be to amuse the People, and draw them from the Rock of GOD's Word into these Sandy Foundations, on which they themselves yield, that there is not one Inch of firm Footing: He sees, finally, that *J. S.* and his Associates are most clearly, most fully convicted and condemn'd by their own chiefest Fathers and Brethren; and if not also by their own Conscience, provided it be not quite seared, I leave to GOD, whose Depute it is, his Judgment and Determination.

§. XIV. I find it, ere I period this Chapter, requisite to satisfy an Objection; not an Objection

on of the Prelatists; for they are equally with us concern'd to loose it. 'Tis this, That if the greatest Men, yea or whole Churches of the Third and Fourth Age were either thus sadly cheated with Phantaſtick Dreams, False Revelations and False Miracles, or impiously forged them, and that mostly to the end, that False Doctrine and False Worship might be introduc'd; How then could such Men be the special Props and Lights of the Church, and Defenders of the true Catholick Faith, or that Church be the only true Catholick Church? Or else, on the other hand, if it be admitted, which I own to be a certain Truth, that the Church, in which these surprizing things fell out, was the true Catholick Church, and they who are recorded to have had these Dreams and Revelations, and either to have wrought or firmly belieyed these Miracles, the choicest Lights and Pillars thereof; Must not then the Doctrine of keeping Pasch and such Anniversary Days, and the Vigils of their Aves, and that of Enſhrining and Worſhipping of Saints Reliques, and other such odd Opinions and Practices, to the Introduction whereof most of these Miracles tended, also be received? The Arians urge this Objection as to its former part, the Papists as to the latter, and the common Enemies of Christianity urge it against Christianity it ſelf. The Arians, as faith Ambrose in his 92 Sermon that he made concerning the Invention of the Bodies of St. Gervasius and St. Protasius, which, as Augustine (i) ſays, were diſcovered to him in a Vision, laugh'd at him and other Catholicks,

(i) Confess. Lib. 7. Cap. 9. De Civit. Dei, Lib. 22. when Cap. 8.

when they alledg'd, that a Blind Man was Cured, and Devils Ejected by the Miraculous Vertues of the Bodies of these their new found Saints; For they said, that they were no true Miracles, but Forgeries and Illusions: And in all this they said nothing but Truth. A later *Arrian* (k) also objects, that the Fathers of the Council of Nîm had many Dissentions among themselves, and also forbade the Clergy to Marry: And *Scimus* (faith the *Arrian*) *Paul*, 1 Tim. 4. calls Prohibition of Marriage the Doctrine of Devils, which was to be brought in by *Antichrist*; who doth not deserve, that *Antichrist* was the Lawgiver in this Council, and brought in Defection from the Faith and Doctrine of Christ, even as the Holy Ghost foretold by his Mouth of *Paul*? But, *Quis tulerit Gracebos*? Whoever in this Case speak, the *Arrians* ought to be silent; since they were, at least, no less guilty of all this Defection, than were the *Catholicks*; a clear Token whereof is, that, as their own *Philostorgius* (l) relates, they worshipped Christ, whom yet they acknowledged not to be God; Nor was he the only Saint they worshipped, and of whom they made Legends. For the same *Philostorgius* writes (m), that Helen, *Constantin*'s Mother, whom he insinuates to have been *Arrian*, built a City at the Streights of the Bay of Nicomedia, and that she delighted in that place for this Cause alone; that the Body of *Lucian the Martyr*, whom he also gives out to have been an *Arrian*, was carry'd thither on a *Delphin*'s back. And (n) he tells us, that the *Arrian* *Emperour Constantius* brought the Reliques of *Andrew*

(k) *Apud Zanch. Tom. 8. Col. 921.* (l) *Lib. 3. pag. 477.* (m) *Lib. 2. pag. 474.* (n) *Lib. 3. pag. 476.*

the Apostle, from Achaia to the Church of the Apostles in Constantinople, and placed them beside his Father's Sepulchre; and that he brought also the Body of Luke from Achaia, and the Body of the Apostle Timothy from Ephesus into that Famous and Venerable Church. He moreover fills his History with the Legends of Revelations and Visions that Theophilus Indus, Aetius, and other his Arrian Saints received, and of the Miracles and Prodigies that they wrought. And he places it among the great Commendations of his Theophilus Indus, that he choos'd a Monastick Life. He says (o), that the Fast of the Fourth and Sixth Feria consists not in sole Abstinence from Flesh; But the Canons decree, that nothing at all be eaten till the Evening: And he highly commends Eudoxus, an Arrian Presbyter, for such Fasting. Nor fails he to relate (p) how diligent his Arrians were in the Sumptuous Adorning and Dedicating of Churches; which may also be learn'd from Eusebius (q) and others. Philostorgius narrates moreover the great and frequent Schisms that were among the Arrians themselves: He tells us also (r) of their fraudulent Dealings in the Council of Nice, where Eusebius Nicomediensis, and many other Dissembling and Heart Arrians sate and subscriv'd to the Nicene Creed, which yet they believed not; and tho', without the least hazard, they might have opposed the New Law, as Socrates calls it, about Prohibiting of Clergy-men to Marry, yet it was only opposed, or rather qualified, by Papnutius a Catholic Confessor: And,

(o) Lib. 11. pag. 526. (p) Lib. 3. (q) De Vita Conf. Lib. 4. (r) Lib. 1.

for ought we can learn, these *Arrians* might be the great Promovers of that Law; since they were sufficiently addicted to Monkery, who, in all the Councils or Conventicles which they procur'd or sway'd, did, no less, at least, than any others, carry on and promote all the Ingredients of that Corruption, which at length made up the whole Mass of *Romanism*. As for their Objection from *Aërius*, who, as they say, was *Arrian*, and yet oppos'd Episcopacy and the like Dross, 'tis elsewhere (§) fully dissolv'd. The Truth is, these Enormous Corruptions, which afterward resolv'd into *Romanism*, were Epidemic and common (a few being excepted) to all Places, all Sorts, Sects, and Denominations of Christians.

§. XV. The Strength of the Objection, as it is manag'd by the Papists, lies here, That it seems incongruous to GOD's Providence, to let even the most Pious Men, and the Leaders of his Church be so carry'd away with false Miracles, Dreams, and Revelations. But tho' this may seem hard, yet it is sufficiently far from being Insoluble: For as there is no Promise in Scripture, our only Guide in Exponing of Providence, that GOD will preserve even the best of Men from such Lapses and Errors as are not Fundamental and Inconsistent with Salvation; so neither is there any Promise to preserve them from being assaulted, yea or overcome by any certain kind of Inducements thereunto, especially such Men as culpably neglect the due Poring into, and Search of the Scriptures, and begin to

(§) Naz. Quer. pag. 1. §. 6.

done after Unwritten Traditions, Dreams and Revelations. Of this no light Fault the Generality of the Christians of these Ages were really guilty ; and the most Pious of these Fathers and Doctors were carry'd away in the Croud and Stream of Declining Christians, while yet the same Fathers did still believe and affirm, that the Holy Scripture is a most full and sufficient Rule of our Faith and Practice. In the mean while, the Scripture must be fulfilled, the Doctrine of Devils must be Unsensibly, Slyly and Devilishly, or by the Operation of Devils, introduc'd into the Church : The Doctrine of Devils, I say, or rather the Doctrine of *Dæmons*, that is, the Worship of Saints departed ; as the admirable *Joseph Mede* has most irrefragably demonstrated: That, together with the Prohibition of Meats, and of Marriage, and other Abominations, that were to make up the Grand Apostasie, and constitute the Laws of that Lawless One, *ὁ αράχες*, the Man of Sin, and Signal Antichrist, must all in the Later Times be sent upon the Lukewarm and Truth-neglecting World : Except all this had come upon the Church, the Scriptures could not have been accomplished, nor GOD's Veracity salved. Now it was requisite, that Antichrist should not directly deny or impugn the grand positive Heads and Fundamentals of Christianity : If he had done so, his Coming had not been after the Working of Sathan, Subtile and Secret, and the Grand Apostasy a Mystery of Iniquity ; nor could the Woman have been preserved alive in the Wilderness ; For, this Wilderness Condition being for the most part nothing, save the

the Churches Latent State, while she yet remain'd among, and unseparated from the Declining and Antichristianizing Christians; She must of necessity have been poisoned, if these positive Fundamentals had been subverted. As then this Mystery of Iniquity and Defection began early to Work, so the Preamble, or Beginnings of that strong Delusion, whereby Men were induc'd to believe a pernicious Lye, the Consequence whereof was certain Damnation, were no less maturely sent by GOD, whereof these Christians in the Third and Fourth Ages Tasted or Supped, but never Drank; they were then notwithstanding saved, yet so as by Fire. In short, whoever pryses, with a Christian Curiosity, into the Scripture Prophesies concerning Antichrist, and the Mystery of Iniquity, and into Divine Providence manifested in the History of the several Ages, cannot fail to see in the Papacy the exactest Accomplishment of these Prophesies; which at once compleatly satisfies the Objection, as urged by either Papists or Pagans.

And thus the way is opened to my other Assertion, That *Cyprian* and his Contemporaries believed Presbytery to be of Divine Right; which if it can be proved, is of immense moment: For tho', as is proved, it will by no means follow upon their falsely supposed Belief of the Divine Right of Episcopacy, that it really was so; yet on the other hand, considering how much even then they were addicted to their own Inventions to the dividing of things that GOD had joyn'd; and, in special, to the Imitation of the Secular Government and Grandeur, to the

Tower

Towering up of Pastors over Pastors, and Deacons over Deacons, to their setting up of Church Officers, that confessedly are not of CHRIST's Appointment: If these, I say, really believ'd the Divine Right of Presbytery; We must of necessity own, that herein their Faith was altogether and flawlesly sound, and their so Believing is a matchless and inconquerable Demonstration, that their Belief was Orthodox, and Presbytery of Divine Institution.

## CHAP. IV.

*That not Episcopacy, but its Contrary, Presbytery, was Believ'd by Cyprian and his Contemporaries, to be of Divine Right.*

S. I. **J.** S. having unjustly (a), as all, who look on the Paragraph seriously, must own, accused Mr. Rule of *Rough Language, and scarce fair Dealing, very heartily banks him for giving him such Provocation to establish such*

(a) Chap. 10. § 1.

a considerable Principle of the Cyprianic Age, viz. The Episcopacy was believed by St. Cyprian and his Contemporaries to be of Divine Right. And, for my part, I will not be behind with him; I as heartily thank him for giving me, I shall not say Provocation, but, just and fair Occasion to manifest, that no such Principle of that Age ever was, ever shall, ever can be established. But, which is more, the sequel, as I trust, of this Discourse will evidently shew, that the Christians of the Cyprianic Age held the very contrary Principle, and believ'd, that Presbytery, or Parity among all Pastors of CHRIST's Institution, was of Divine Right: More yet; this, as I judge, may be sufficiently evinced from these very places, from which J. S. endeavours to conclude their Belief of the Divine Right of Episcopacy: I am therefore impartially to Examine J. S.'s X. Chapter, the Title whereof is, *Episcopacy was believed by St. Cyprian and his Contemporaries to be of Divine Right*: as also several other places of his Book, which, as he judges, prove the same Conclusion. The first of these Arguments he pretends (b) to be contain'd in Cyprian's Third Epistle written to Rogatian, a Bishop who had ask'd his Counsel how to handle an Offending Deacon. Cyprian's Words, as J. S. has translated them, are these: "Deacons ought to remember, that our Lord choosed Apostles, that is, Bishops and Rulers; and that it was after our Lord's Ascension, that Deacons were made by the Apostles for the Service of their Episcopacy, and of the

(b) Chap. 6, §. 2. & 3.

Church

Church: Wherefore, as we (*Bishops*) ought to do nothing against God who makes Bishops; so neither ought Deacons to do any thing against us (*Bishops*) by whom they are made: It is necessary therefore, that your Deacon, concerning whom you write, should acknowledge the Honour of the Priest, and make Satisfaction to the Bishop, his Superior, in the humblest manner, &c. From these Words of *Cyprian* *J. 8.* infers, That, by the Principles of the Cyprianic Age, Bishops as such, Bishops as contradistinguished from Presbyters, were believed to be Successors to the Apostles in the Supreme Power Ecclesiastical. But, does *Cyprian* make any others but Bishops as such to Succeed the Apostles in any part of the Power Ecclesiastical, whether Supreme or Inferior? No: 'Tis certain, that he, in these Words, makes Bishops Alone Succeed the Apostles in all wherein he thought they could be Succeeded, and that he does not so much as once intimate, that ever there were any such Presbyters instituted in God's Word, who are not also true Bishops. Yea, he clearly shews, that he believed, that there was never such an Institution, while he most manifestly gives all the Power wherein he thought the Apostles could be Succeeded, yea the whole Pastoral Power that now remains in the Church, to Bishops Only; and, without the least mention of the Institution of Presbyters, most clearly divides the Clergy into Two Orders, Bishops and Deacons, the Institutions of both which Orders he clearly mentions, of Presbyters not a Syllable, nothing express'd, and I dare say, nothing understood:

For I am, and still was truly satisfy'd, that *Bishops* and *Rulers*, in this place of *cyprian*, altogether signify one and the same thing. From all which it unavoidably follows, that *Cyprian* believ'd the Presbyterate, as distinguish'd from the Episcopate, to have no Warrant in GOD's Word, and, by infallible Consequence, that he believed not the Divine Right of Episcopacy; yea, on the contrary, that he believed the Divine Right of Presbytery, or of Church Government by Pastors acting in Parity: And so *J. S.*'s great Ordinance is turned on himself.

§. II. Nor can they justly repone, that since *Cyprian* (c) says, *The Presbyters are honoured with the Divine Priesthood, and obliged to serve at the Altar*, and (d), *They are conjoyn'd in Sacerdotal Honour with the Bishop*; and (e), *The Bishop hath the Sublime Top of the Priesthood*; he asserts the Divine Institution of them, and that as Distinct from, and Inferior to Bishops: For, *Cyprian*, and these that lived in and about his time, tho' they well knew and believed, that *CHRIST*, in his Testament, had appointed only Two Orders of Officers, Bishops, or Presbyters, with Equal Power and Honour, and Deacons, whom he plac'd also in a compleat Parity among themselves, judg'd notwithstanding, that the *Church* was entrusted with Power to divide either of these Orders into diverse Degrees or Sub-orders, and allow the Use of that Power, which equally belonged to all of the Order, to some select persons thereof, that should be assigned to signal places, which they believed to be very profitable and

(c) Epist. I. (d) Epist. 61; (e) Epist. 55. Pag. 103  
need

needful for good Order and Concord in the Church. This, if true, quite takes off the Exception, and really satisfies the far greater and choicer part of J. S's Arguments : And that 'tis most true is above (f), where 'twas shew'd, how they divided into diverse Classes the Bishops, and yet still asserted all Bishops to be Equal by Divine Right, put beyond Scruple. Nor is this Truth less evident from their dividing into Two Degrees, or Sub-orders, the Order of Deacons, tho', so far as I know, none of the Hierarchies has pretended to any Scripture Warrant for this Division. When, or how early this Division of the Second Order into Deacons and Sub-deacons, was made, I know not ; Only, I am sure, *Cornelius*, Bishop of *Rome*, and *Cyprian's Contemporary* (g) speaks of it as a Practice of no less Duration in the Church, than was that of dividing the Order of Bishops into Bishops and Presbyters : And there is frequent mention of it in the Works of *Cyprian* (h), and that with no other Air, no less Assurance of its Warrantableness, than if it had been most clearly and expressly Instituted in the New Testament. Soon after, they brought in Arch-deacons, and so turn'd the Division into a Tripartition ; and at length, some of these *Servers of Tables and of Widows*, as *Jerom* calls them, could easily, for Splendor and Riches, vye with the greatest Nobles and Princes. Most memorable to this effect is the ingenuous Confession of *Rigaltius*,

(f) Chap. 2. §. 9, &c seq. (g) Apud *Euseb.* Lib. 61 Cap. 43. (h) Epist. 8, 9, 29. & alibi.

tho' a Papist (i) : *Thus* (saith he, speaking of this Division, or distinction of the Deacons, that obtain'd in Cyprian's Time) *by little and little, and from small beginnings, a Kingdom, and Love of Domination entered into the Church. In the Apostles Time, there were only Deacons.* Cyprian's Age admitted Sub-deacons, the following, Arch-deacons; and then Arch-bishops and Patriarchs. The Bishop of Oxford (k) contends, that all this of Domination beginning to creep into the Church in Cyprian's Time, is nothing but a Fiction of Rigaltius, as if a burning Love of Preheminency had not been visible among Church-men, even before Cyprian was born. He contends also, that all the Bishops of Africa, Numidia, and Mauritania were under the Government of one Bishop, Cyprian. And Whitgift is of the same Mind (l). Wherein I shall not oppose them; at least, I am sure, there were then, or about that time, Canons for such an Archiepiscopacy: And so, farewell to J. S's Principle of Unity.

The same Truth is also really contain'd in these very Words of Cyprian, that they mainly urge to prove him to believe the Divine Right of Episcopacy: For, speaking of Cornelius his Promotion (m), *He (saith Cyprian) came not hastily*

(i) Observat. ad Epist. 2. Cyp. Sic paulatim, atque ab minimis, intravit in Ecclesium Regnum, & Dominandi Libido. Apostoli Diaconos tantum dixerant. Ætas Cyprian Subdiaconos admisit. Sequens Archidiaconos. Ac deinceps Archiepiscopos & Patriarchas. (k) Annot. ad Epist. 8. quæ Rigaltio 2da est. Causatur Rigaltius, &c. (l) Def. P. 340, 355. (m) Epist. 55. Pag. 103. Non iste ad Episcopatum subito pervenit, sed per omnia Ecclesiastica Officia promotus & in Divinis Administrationibus Dominum iace promeritus, ad Sacerdotii sublime Fastigium cunctis Religiosis Gradibus ascendit.

to the Episcopate, but having passed through all the Ecclesiastic Offices, and having frequently pleased the Lord in the Divine Administrations, ascended by all the Degrees of Religion to the sublime Top of the Priesthood. Now, I think, our present Adversaries should own, that he was only for the Divine Institution of Three Offices; but here are who knows how many, sure moe than Three. And by this time I am confident, that nothing needs be brighter, than 'tis now made, that the Church Rulers in, and about the Cyprianic Age, judg'd themselves sufficiently empowered, as they saw convenient for the Peace and concord of the Church, to divide into Two Orders, or Sub-orders; that which Christ, in his Testament, had made One Order alone, and to sever into various Degrees, and higher and lower Ranks, such an Office as he had equally, and without Distinction, conferr'd on all and every one of them, on whom he bestow'd it. In short, they believ'd, that, tho' there was no such thing, as any Distinction among Deacons, in the New Testament, but all of 'em compleatly Equal, yet they were at Liberty, for Answering, as they thought, the Necessities of the Church, to make not only one, but diverse, not only small, but signal Distinctions and Degrees in that Office; and, as is now manifest, they judg'd themselves free to deal after the same manner by the other Order, the Bishops. Which one Observation, were there no more, not only takes off the Exception, but also prevents and overthrows the very Flower and Choice of all the Arguments J. S. brought to prove, that *Cyprian* and his Contemporaries believed the Divine Right of Episcopacy.

cy. For tho', as *J. S.* contends (n), they prove, that *Cyprian*, *Pontius*, and other Contemporaries believ'd the Divine Approbation of Episcopacy (such an Episcopacy as then obtain'd; for far enough were they from believing the Divine Approbation of the Modern Hierarchic Leviathan), yet *J. S.*'s Consequence is utterly inconsequent. *And he* (saith he) *G. R.* will not deny, but the Consequence is just, from the Belief of Divine Approbation to the Belief of Divine Institution. This Consequence, I say, can never be admitted, so long as the preceeding Discourse stands unshaken, which has evinc'd, that they never believed this Inference, tho' indeed they ought to have believ'd it.

§. III. But this to *Rogatian* is not the only place where *Cyprian* really and on the matter says, that *simple Presbyters* were none of the Institutions of *CHRIST*, that there were only *Two Orders*, *Bishops* and *Deacons*; and so asserts the Reciprocal Identity of *Bishop* and *Presbyter*: For not only he, but other 36 Bishops with him, in their Synodical Epistle (o) to two Spanish Churches, *Legio* and *Emerita*, whose Bishops had lapsed and been deposed, and yet struggl'd against the Mind of these Churches to recover their Chairs, make it as plain as the pathest way, that they believ'd *Bishops* and *Deacons* Only to be of Christ's Institution: They there make it their Business to prove, that no Bishop or Pastor ought to be Admitted without the Consent of the People; and to this effect having instanced *Eleazar* the Priest, who was Installed in the Sight of the People, they descend to the Church Officers of the New

(n) Chap. 10, §. 9. and 54. (o) *Cypr. Epist. 67.* *Pag. 171.*  
Testa-

Testament, and of them write as follows (p) : ' Which was afterward according to Divine Ordinance observed in the Acts of the Apostles ; when concerning the Ordination of an Apostle into the place of *Judas*, Peter speaks to the People : Peter, saith *Luke*, stood up in the midst of the Disciples, the multitude being together. And we perceive that the Apostles did not observe this only in the Ordinations of Bishops and Priests, but also in the Ordinations of Deacons, concerning which very thing he (*Luke*) in the *Acts* saith. Then the Twelve called the multitude of the Disciples unto them, and said unto them. Which thing, the whole People being called together, was so diligently and cautiously managed, to the end that no unworthy Person might creep into the Service of the Altar, or place of the Priesthood. Thus the Synod : In which Discourse the following particulars are unquestionably comprehended. 1. That Christ in his Testament appointed for the perpetual service of his Church, only *Two* Orders of Officers, *Priests* and *Deacons*. 2ly. That all Priests really do, and that equally Succeed the

(p) Quod postea secundum divina Magisteria observatur in *Actis Apostolorum* ; quando de ordinando in locum *Juda* Apostolo *Petrus* ad plebem loquitur : Surrexit, inquit, *Petrus* in medio dissentium, ruit autem turba in uno. Nec hoc in Episcoporum tantum & Sacerdotum, sed in Diaconorum ordinationibus observasse Apostolos animadvertisimus, de quo & ipso in *Actis* eorum Scriptum est. Et convocaverunt, inquit, illi duodecim totam plebem Discipulorum, & dixerunt eis. Quod utique iecirco tam diligenter & cautè convocata plebe tota gerebatur, ne quis ad Altaris Ministerium, vel ad Sacerdotalem locum indignus obrepere.

Apostles,

Apostles, just as all Deacons equally Succeed to the Seven. And therefore, 34. That *Bishops* and *Priests* are Reciprocally one and the same, the Terms no less synonymous than with *Pontium*, *Cyprian's Deacon*, are these two Phrases, *viz.* the *Office of a Priesthood*, and the *Degree of a Bishop*; which two J. S. (q) allows, as I also do, to signify both one thing; and that the word *Sacerdotum* ( *Priests* ) is only exegetick and explicative of the word *Episcoporum* ( *Bishops* ). A word, *Bishops* and *Priests* are here so cleanly Identifi'd, yea and Reciprocated, and the Succession of both of them so clearly and equally derived from the Apostles, that they must be wilfully blind who do not perceive it.

§. IV. But did *Cyprian* ( may you enquire ) no where assert the Divine Institution of *Simple Presbyters*, as distinguished from *Bishops*? Did he no where alledge or point at the Scriptures wherein he thought such a thing was contained? Or, did he no where, on the other hand, assert the Divine institution of *Bishops*, as distinguish'd from *Presbyters*, or other *Priests*, as they spake? Did he no where produce Scripture for this? To which I Answer, that tho' he had done either, or both, he had only thereby, as it now evident, involv'd himself in a signal Self-contradiction. But again, I Affirm, he hath really no where done either: And as to the former; so far was he from founding the Institution of *Simple Presbyters* on 1 Tim. 5. 1. & 19. ( *Rebuked not an Elder*. And, *Against an Elder receive not a Accusation* ) as *Epiphanius* fancied, that he never

once dream'd of any such Inference from these Texts: As far was he from Founding it on our Lord's Mission of the 72 Disciples mention'd Luk. 10. This even J. S. himself is compelled to grant (r). It is impossible (saith he) to make it appear so much as probable, that S. Cyprian believed the LXX. as making a distinct College from that of the XII. to have had any standing Office in the Christian Church, in which they were to have a constant Line of Successors. And here J. S. not only yields, but, which is more surprising, contends, that the Commission which is recorded Luk. 10. did constitute them only Temporary Missioners, and that for an Errand which could not possibly be more than Temporary. And thus he quites, yea overthrows their Grand and Principal Argument for the Divine Right of Episcopacy. (s)

S. V. Nor, which resolves into the same issue, did Cyprian ever believe, or seriously endeavour to prove, that Christ in his Testament had appointed any Superiority, Inferiority, and Distinction of Priests (as they spake) among themselves, or Instituted Bishops over the Dispensers of the Word and Sacraments. The Jars between him and some Presbyters of Carthage, on whom, for their Disobedience and Undutifulness to him, their Bishop, he most frequently (t) and most sharply inveighs, gave large occasion for his expressing this his falsely supposed belief, and of using his utmost endeavours to make man-

(r) Chap. 6. §. 5. (s) See Dr. Scot's Christian Life, Vol. 2. pag. 388, &c. and others. (t) Cyp. Epist. 15. 16, 17, 33, 43, 54. & alibi.

nifest from GOD's Word his Episcopal Superiority : But nothing of this kind did he : He never once mentioned the Superiority and Power the Apostles are feign'd to have had over the LXX. Nor the fictitious Episcopacy of *Timothy* and *Titus*, nor that of the *Asian Angels*, the chief, if not the only Scriptural Arguments of our Hierarchies. Now, can it be doubted, that we should have met with these Arguments almost in every Leaf of *Cyprian's Works*, if he had believed them to have but the least degree of solidity, yea or plausibility ? ( For almost every where he raises what he can the Episcopal Honour. ) Or tho' no where else, yet certainly in these places, where he so studiously, and of set purpose magnifies the Episcopal Office, in opposition to Presbyters, and snatches at all colours to render most black and Criminal even the meanest degree of their Disobedience to their Bishops ?

But that I dissemble nothing that may seem to make for our Adversaries, *Cyprian* indeed says ( *u* ), that these Presbyters were unmindful of the *Gospel*. Which, with some other Phrases of the same import, would make one think, that *Cyprian* judged, he could prove the Episcopal Superiority out of the Bible. But what tho' he had alledged these very Texts that the Prelatists now use to bring ? It would only have hence followed, if you remember what is already adduc'd, that he loudly Contradicted himself, by no means that he believed the Divine Right of Episcopacy. But, as I said, he ( the like may be said of his

( *u* ) Epist. 16.

Col.

Contemporaries) alledged none of them, but others, his allegation whereof demonstrates, that he firmly believed Episcopacy not to be of Divine Right. For, writing against the Schism *Novatus*, the *Antibishop*, and *Adversary* of *Cornelius*, raised at *Rome*, he thus Reasons (x). 'Who therefore is so wicked and perfidious, who is so furious with the madness of Discord, that he should believe the Unity of God, the Garment of the Lord, the Church of Christ can be rent, or can be so bold as to rent it? He himself doth admonish us in his own *Gospel*, and *Teacheth*, saying, *And there shall be One Flock, and One Shepherd*. And doth any Body think, that there can be in one place either many Shepherds or moe Flocks? Likewise the *Apostle Paul*, intimating to us the same Unity, doth beseech and exhort, saying, *I beseech you, Brethren, saith he, by the Name of our Lord Jesus Christ, that all of you say the same thing, and that there be no Schisms among you; but that you be joyn'd together in the same mind, and in the same judgment*. And again he saith, *Forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the bond of Peace*. Do you think, that he that departs from the Church, and builds to himself other habitations and diverse dwellings, can stand and live? When it was said to *Rabab*, in whom the Church was prefigured, *Thou shalt bring thy Father and Mother, and thy Brethren, and all thy Father's Household home unto thee, and it shall be, that whosoever shall go out of the doors of thy House into the Street, his Blood shall*

(x) *De Unitate Ecclesiae*, pag. 110.

be on his own head. So the Sacrement of the *Passchal* doth contain no other thing in the Law recorded in *Exodus*, than that the Lamb which is kill'd for a Type of Christ, should be eaten in one House. The Lord doth speak, saying: *It shall be eaten in one House, then shall not carry forth ought of the flesh abroad out of the House.* The Flesh of Christ, and the Holy thing of the Lord cannot be cast out, neither is there any other House to those that believe, but One Church. The Holy Ghost in the *Psalms* doth design and point forth this House, this Lodging of Unanimity; saying, *It is God who makes these that are United to dwell in a House.* And again (y), "God is One, and Christ is One, and there is One Church, and One Chair founded on Peter by the Voice of the Lord. Another Altar cannot be set up, and there cannot be a new Priesthood, except One Altar, and One Priesthood. And (z), "And the Lord intimating to us the Unity of the Church, which comes by Divine Authority, faith, *I and the Father are One.* He alledged also (a) *Deut. 17. 12.* *Numb. 16.* *1 Sam. 8. 7.* *Eccles. 7. 29.* *Act. 23. 4. 5.* *Mattb. 8. 4.* *Job. 18. 12. 23.* He has in other places much more to the same purpose (b).

After the same manner also Reasoned his Contemporary, *Cornelius* (c). And, *We are not ignorant* (say the penitent Schismatics, being to leave *Novatian*, and return to the Communion)

(y) *Epist. 43.* pag. 83. (z) *Epist. 69.* (a) *Epist. 66.* & alibi. (b) *Epist. 69.* & alibi. (c) *Apud Epist. Lib. 6. Cap. 43.*

of Cornelius) that there is One God, that there is One Christ, the Lord, whom we have confessed, One Holy Ghost, that there ought to be One Bishop in a Catholic Church (d). These Scripturals, and these Scriptural Arguings, if they deserve to be so termed, and others like them, not one whit more cogent, did Cyprian and his Contemporaries use, to perswade Men, that there ought to be only One Bishop in a City, or Church, who by all within it should be honoured and obeyed. Hence J. S. concludes, that they believ'd the Divine Right of Episcopacy (e): Which is all one as if he had concluded, that they were quite out of their Wits, which I allow, they were not; and therefore am sure, some are; if not (which is little better) out of their Conscience. For, was it possible, that any Mortal bruiking even the least spunk of Reason could infer J. S's Conclusion from these Premises? Could he ever conclude from them, that there should be but One Bishop in a City, rather than that there should be but One in a Nation, or on the other hand, do not some of these Sophisms, e. gr. *There is One God, &c.* palpably tend to the setting up of One Bishop, not over One City, not over one Nation, but over the Whole Church of God? Is there in any of these Scriptures even the least hint, colour or imaginable appearance of Christ his Instituting a Superior and Inferior Order or Degree of Dispensers of the Word and Sacraments? No: These their very Arguings demonstrate

(d) *Inter Epist. Cyprian.* 49. (e) *Chap. 10. §. 3. Chap. 5. §. 3. 3, 14, 17, 33, 34, 36, 41. Chap. 10. §. 27, 28, 29.*

to all who hoodwink not themselves, that they believed no such thing, but the very contrary; tho' they thought, they might, for the Churches good, confine to One Man Alone the use of that Power which equally belong'd to all the Pastors of the whole College or Presbytery; And therefore, they used all such Reasonings and Arts as might draw People into an acquiescing in that Confinement of the Power, while in the mean time they themselves were sufficiently conscious of the Insolidity and Impertinency of these their Arguings. For, their urging of Obedience to the Bishop from *Deut. 17. 12.* *Numb. 16. Ecclesiastic. 7. 29.* and other such Texts, where Obedience to the Priests is enjoyned, and Rebellion against *Moses* and *Aaron* is punished, will no more prove them to have believed, that the Institution of Episcopacy is contain'd in the Institution of the High Priests Office; than it will prove them to have believed, that it is contain'd in *Samuel's* being Instituted chief Civil Governour of *Israel*, since *Cyprian* Infers the hazard of Disobeying the Bishop from the Sin of *Israel*, in their Rejecting *Samuel's* Government, no less than from the Sin of the *Levites* in Usurping the Priests Office. Moreover, most of these Scriptures, ( and it is enough if any of them do it ) respect only the Priests in common, not at all the High Priest in opposition to the rest, nor speak of the Obedience which belongs to him from them. Lastly, *Cyprian* and his Contemporaries believe, that the Gospel Ministry took its Rise from the Apostles in Christ's Institution of that Office, but never, that it took it from

*Aaron*;

aron ; They notwithstanding, since both  
hey, and the People thought, that the Epis-  
copacy which then obtain'd was usefull, and  
so Lawful, used these and the like Scriptures  
with enough of both plausibleness and efficac-  
y.

§. VI. Come we now more particularly to  
consider J. S's grand Argument : It is drawn  
from Cyprian, Epist. 33. Take the Words as  
J. S. has Scottisht'd them (f), "Our Lord,  
whose Commands we ought to dread and obey,  
instituting the Honour of a Bishop and the  
Order of the Church, says thus to Peter in the  
Gospel : *I say unto thee, Thou art Peter, and  
upon this Rock will I build my Church, and the  
Gates of Hell shall not prevail against it : And I  
will give to thee the Keys of the Kingdom of Heaven :  
and whatsoever thou shalt loose on Earth shall be  
loosed in Heaven.* From hence, by the turns of  
Times and Successions, the Ordination of  
Bishops, and the Order of a Church is so han-  
ded down, as that the Church is built upon the  
Bishops ; and all the Administration of the  
Church is managed by the same Rulers ; Seeing,  
therefore, this is founded in the Divine Law,  
it is marvellous to me, that, with such a bold  
Temerity, some of you should have thus written  
to me in the Name of a Church ; whereas, a  
Church consists of a Bishop, and Clergy, and  
Faithful or Unlapsing Christians. God forbid  
that ever the Pity and the Power of Our Lord  
should suffer such a Reproach, as that a Number  
of Lapsters should be called a Church. And

(f) Chap. 10. §. 15.

now *J. S.* thinks he has found his main Conclusion; and I acknowledge that the Unthinking or Prejudic'd Reader may chance to think so, but none else: For tho' all *J. S.*'s Consecutaries be just and solid, and *Cyprian* has intimated, that Episcopacy is of Divine Right, and concluded so much from the Scripture he here cites, *Matt.* 16. 18, 19. yet I affirm, that this very thing, his concluding of it from that Scripture, is an ocular Demonstration, that he never believ'd it: For, could a Person of so penetrating a Reasoning ( they are *J. S.*'s words (g) ); and I allow him to have been nimble enough at true Reasoning, where his purpose admitted it, and at excogitating pretexts and colours, where it did not ) ever believe, that our Saviour, in these Words to *Peter*, did institute the Order or Degree of Diocesan Bishops over other Pastors? Did ever a Skin of the Prelatists, at least till *Dodwell* started up, ever pretend to prove from thence the Divine Right of Diocesan Episcopacy? No: They were Wiser than so to expote themselves: For it is undeniable, and *Dodwell* yields it (b) that he gives no more Power here to the Bishop over the Presbyters than he gives to *Peter* over the rest of the Apostles; but he never believes that *Peter* had any Power over them, but the very contrary. But was there nothing, you will say, of Solidity in this his Reasoning? Nothing at all; as has been own'd by the most earnest and Learn'd of Prelatists. Nor did *Cyprian* himself ever believe, that there was a grain of Solidity in it, or, which is all one, that *Peter* had any Power.

(g) Chap. 10. §. 6, (b) Cypr. Diff. §. 15.

at all over the rest of the Apostles. That the Fathers, and *Cyprian* in particular, were wont to use Arguments which they themselves knew to be meer Sophisms and false pretexts, is roundly affirmed by *Jerom* (i): And who can doubt of his dealing so in his Reasoning now under consideration? His Master *Tertullian* (k), whom in this matter he doubtless never really deserved, makes these Words of our Lord to contain only a Personal Priviledge of *Peter*, and that such an one as gives him not one grain of Power over the rest of the Apostles: It is, *that he first by Christ's Baptism opened the way of the Kingdom of Heaven*. *Origen* also, another of *Cyprian's* Contemporaries (l), so glosses the Words, as that he gives not *Peter* a hair of Power over the rest, but sets them all in a level with him:

§. VII. What if *Cyprian* himself acknowledge too much, and plainly own, that all the rest of the Apostles were to a hair Equal to *Peter*? What if he do it in that very place and in these very Words, which *J. S.* if we may believe him, hopes for a matchless and unconquerable Argument over his Belief of the Divine Right of Episcopacy? Hear how terribly he threatens to overwhelm us with their weight (m). "Neither *satis be* (i) is saying it in this 33<sup>d</sup> Epistle only that he insists on this Reasoning from our Lord's Words to *Peter*, for the Divine Right of Episcopacy. He has said it over again in his 73<sup>d</sup> Epistle, to *Jubaius*, as

(i) Tom. alt. Fol. 36. Epist. ad *Pompeianos*. (k) *De idic. Cap. 24.* (l) *Comment. & Homil. 1. in b. l.* (m) *Chap. 10. §. 19.*

hath already been accounted. He has it like  
 wife in his excellent Discourse of the Unity of  
 the Church ; where, his Design is to shew the  
 horrid Impiety of rebelling against the duly  
 and canonically Elected and Ordain'd and  
 Orthodox Bishop of any Particular Church ;  
 or separating from him ; or setting up as an  
 Anti-bishop in Opposition to him : And his  
 first and chiefest Argument is that which has  
 been already insisted on, viz. that our Lord  
 founded his Church on St. Peter, and thereby  
 instituted Episcopal Government ; and laid an  
 Indispensable Obligation on all the Members  
 of every Particular Church to maintain One  
 Communion, by living in a dutiful Subjection  
 and Dependance on the One Bishop, who in  
 his own Particular Church is the Principle of  
 Unity. The Reasoning is so full, that it is too  
 long to be transcribed ; indeed it is needless  
 to transcribe it, for you have already the  
 Substance of it transcribed from Epist  
 By your favour, Sir ; not for this Reason  
 you forbear to bring it in, but because it con  
 tains the utter and irreparable Ruine of your  
 Cause, and therefore you were so Wise as  
 to suppress it. " Only ( proceeds he ) one thing  
 oblige about it, namely, the Assurance when  
 with our Martyr addresses to it : He brings  
 it in with an Air, importing, that it is both  
 obvious and unconquerable Argument. On  
 the contrary, I Affirm, that there is in it both  
 an obvious and an unconquerable Argument, that  
 Cyprian believed the Divine Institution of the  
 Priesthood or Parity of Pastors : And since he

of us are equally confident, and the passage now to be produc'd will, if seriously considered, afford great Light, I beseech my Reader narrowly to Examine whether of us it favours. The Words, as I can *Scotish* them, are as follow ( n ). " This comes to pass ( saith he, dehorting from the Schism of Novatian ) because Men return not to the Original of Truth, seek not the Head, and observe not the Doctrine of our Heavenly Master. Which if we consider and ponder, there is need of no long Discourse nor Arguments ; there is a short and easy way to come to the perswasion of the Truth : The Lord speaks to Peter, *I say to thee*, saith he, *that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail*

( n ) Hoc ( n. Ecclesiam scindi ) eo fit, F. D. dum ad Ecclesiam originem non redditur, nec caput queritur, nec magistri Cœlestis Doctrina servatur. Quæ si quis consideret examinet, tractatu longo atq; argumentis opus non est. obatio est ad fidem facilis compendio veritatis. Loguitur Dominus ad Petrum: *Ego tibi dico, inquit, quia tu es Petrus, & super istam Petram edificabo Ecclesiam meam, & ea Inferorum non vincent eam.* Et tibi dabo claves Regnum eorum, & que ligaveris super Terram, erunt ligatae in Cœlo; quecumque solvabis super Terram, erunt soluta in Cœlo. iterum eidem post Resurrectionem suam dicit: *Pascemus.* Super Unum ædificat Ecclesiam suam. Et quamvis apostolis omnibus Parem Potestatem tribuat, & dicat: *Et misisti me Petrus, & Ego misericors tui, accipies Spiritum Sanctum.* si remiseris peccata, remittentur illi; si cui emiseritis tenebras: Tamen ut Unitatem manifestaret, Unitatis ejusdem regnum ab Uno incipientem sui auctoritate dispositum est. & erant utique & cæteri Apostoli, quod fuit Petrus, & confortio prædicti & Honoris & Potestatis, sed exordium ab Unitate proficiuntur, ut Ecclesia Una monstretur. *Unitate Ecclesia*, pag. 109, &c.

against it ; And will give to thee the Keys of the  
 Kingdom of Heaven ; and whatsoever thou shalt  
 bind on Earth shall be bound in Heaven, and what-  
 soever thou shalt loose on Earth shall be loosed in  
 Heaven. And he saith to the same Man, after  
 his Resurrection, Feed my Sheep. He buildeth  
 his Church upon One. And altho' he give to  
 all the Apostles Alike Power, and saith, As the  
 Father hath sent me, even so send I you, receive the  
 Holy Ghost : Whosoever Sins you remit they are  
 remitted unto them; and whosoever Sins you retain,  
 they are retained : Nevertheless, that he might  
 manifest Unity, he ordered by his Authority,  
 that the Original of the same Unity should take  
 its Beginning from One. For surely the rest of  
 the Apostles were the Same that Peter was, all  
 of them being endued with Equal Honour and  
 Power ; But the beginning arises from Unity,  
 that the Church might be declared to be  
 One.

Thus Cyprian, as I can render him : In which  
 place are undenyably contain'd, 1<sup>st</sup>. That  
 Bishops and Presbyters are equally the Successors of  
 the Apostles ; and accordingly, 2<sup>ly</sup>. That Bishops  
 have no more Power over the Presbyters than  
 Peter had over the Apostles. This, as I said, is  
 yielded by Dodwell ; for even Stubbornness itself  
 cannot deny a matter so brightly here manifested.  
 It is enough ( saith he ) to our purpose, that at least  
 Cyprian had that Primacy over the Presbyters, which  
 he ascribes to Peter over the rest of the Apostles ( 3<sup>ly</sup> ).  
 That Peter had not one grain of Power and

( 1 ) Diff. 7. §. 15. Quanguam nostrum institutum quod  
 attinet, abunde sufficit ut cum saltem obtinuerit Primatus  
 quem S. Petro tribuit in reliquos Apostolos.

Honor

Honour over or above the rest of the Apostles.

§. VIII. Mr. *Dodwell*, espying this mortal Wound *Cyprian* has given their Cause, us'd his utmost Art to prepare a Salve; but in vain: For the shift he advances is so wretch'd that I am ashame to relate it. It is, that *Peter* wasthe Type of the Bishop; and he insinuats, that the rest of the Apostles were the *Types* of the Presbyters, and so reck'ned *privat Men* in respect of *Peter* the *One Guide* and *Steward* of all the *Apostles*, who were *Christ's Family*. But what ground for this in all the *Gospel*? The Grounds Mr. *Dodwell* has adduc'd, if they have any sense at all, are nothing save Airy and scarce intelligible Trifles (p); as has already appear'd (q). I am sure, there is always a congruous likenes between the Type and Antitype; so that, if *Peter* had been the Type of the Bishop, and the rest of the Apostles, of the Presbyters, he should of necessity have exerced, under some designation, at some time, in some place, such Power over the rest, as the Bishop, in the Judgment of the Hierarchics, may lawfully exerce over the Presbyters; which is no small measure of Power: But 'tis most certain, that under no designation he had any Power over the rest; he never claim'd any such thing, nor supposed that he had it: As little did the rest of the Apostles suppose or acknowledge, that *Peter* had, under any Denomination or Respect whatsoever, any Domination or Power over them; yea they still supposed the quite contrary; as the whole series of their

(p) Vide *his Diff.* 7. S. 38, &c. (q) *Chap. 1. S. 6.*

*Actions,*

Actions, conduct and deportment make manifest. Nor can it be said, that the Question is not in this matter to be found in Scripture real; but if *Cyprian* believed that it is: For *Dodwell* undertook, and did his utmost to prove, that justly so believed, and that his Reasonings were solid. And since he never founded the Substitution of Presbyters to Bishops on any other Scripture, can *Dodwell* reap any solid Advantage from his Testimony? Is it not a great matter to bring forth *Cyprian*, or any other Father, saying, when they are in an Erroneous Dream that Episcopacy was of Divine Right? But the Truth is, as is now proved, *Cyprian* never believed it. Moreover, had he so done, being a Man so jealous and tender of his Episcopal Power and Honour, could he have failed (while against some Presbyters, whom he judged Undutiful he was devising all the Arguments he could magnify it) to have cited the Scriptures where the other Apostles are said or intimated to have carried two Persons or Relations, in the form whereof they were Equal to Peter, in the same his Subjects and Underlings? Yea, if he had thought, that there had been any such thing, the shadow of any such thing, he had soundly rebuked it, and eloquently dilated upon it. And so, both *Cyprian*, who made the rest of the Apostles without exception of any respect or formalism Equal in Honour and Power to Peter, and the Scriptures themselves fully Out and dislodge *Dodwell* of this his Hold. He yields moreover which can be deny'd by none who candidly peruse this his 7th Dissertation, that *Cyprian* believed

ev'd, that all Pastors of the New Testament succeed to the Apostles only ; and accordingly, at only the Apostles' and their Successors, and no other lower Order or Degree of Pastors of Divine Institution. This Mr. Dodwell saw well enough to be the *Mind of both the Scriptures and Cyprian* ; and therefore betook himself to the desperate Subterfuge now exposed ; which is nothing, but Bellarmine's absurd Dream, that you have above, Chap. 2. §. 9. and of which the Learn'd *Sutlivius* justly says (r.), That it is rather the Dream of a Dotard, than the Defence of a Disputant.

§. IX. If you enquire, what *Cyprian* mean'd by this Reasoning, which he uses in the forecited places, and others (j.) ; the Learn'd Hierar-*tic Barrow* has answered, that there is no Solidity in it ; and if so, it would be but needless pains to pry into it. If I might make a Conjecture in the Case, I should judge, that he thought Peter was ordinarily *Præses* or *Moderator* among his Co-Apostles in their Presbytery. If it was so, or if *Cyprian* thought so, concerns not me in the least : The great Matter here, and which merits most accurate Observation, is the most bright, illustrious and irrefragable Testimony he affords us, of his Belief of Parity among Pastors, which equally destroys both Diocesan and Universal Episcopacy. Surely this is the Finger of GOD, the LORD's Doing, and marvellous in our Eyes ; that even, by the very, the only Scrip-

(r) *De Pont. Lib. 2. Cap. 2.* Sed hæc nihil aliud sunt, quam Somnia Delirantium potius, quam Firmamentum Putantium. (j) *Epist. 43, 73, & lib. 1.*

tute, on which *Cyprian* ( I may add *Cornelius* and other Contemporaries ) may, to the superficial or prejudic'd Reader, seem to found Episcopacy, he really, evidently, and utterly overthrows it.

¶. X. But to go on: There are yet, beside the Evidences already advanced, diverse other singular places in *Cyprian's Works*, which invincibly prove, that, in his and his Contemporaries Mind, Christ never instituted any simple Presbyters, any Second Order or Degree of Pastors, but left the Whole and Sole Pastoral Power to his Apostles, and their Successors, Bishops Alone. I shall tranlate one or two of 'em for Examples sake. *Jesus Christ* ( *faith Fortunatus à Thucbabori*, in the Council of *Carthage*, where *Cyprian* Presided ) *our Lord and our God, the Son of God the Father and the Creator, built his Church upon a Rock, not upon Heresy; and gave the Power of Baptizing to Bishops, not to Hereticks* ( t ). *Manifest* ( said another, *Clarus à Muscula*, at the same Council ( u ) ) *is the Sentence of our Lord sending forth his Apostles, and giving to them Alone the Power that was given him of the Father; to whom we have succeeded, Governing the Lord's Church with the same Power, Baptizing the Faith of Believers.* This place J. S. urges ( x ) to prove, that, by the them commun

( t ) *Part. i. Pag. 233. Iesu Christus Dominus & Deus noster, Dei Patris & Creatoris Filius, super Petram edificavit Ecclesiam suam, non super Heresim; & Potestatem Baptizandi Episcopis dedit, non Hereticis.* ( u ) *Pag. 241. Manifesta est Sententia Domini nostri Iesu Christi Apostolos suos mittentis, & ipsis Solis Potestatem à Patre sibi datum permittentis, quibus nos successimus eadem Potestate Ecclesiam Domini Gubernantes, & Credentium Fidei Baptizantes.* ( x ) *Chap. 6. §: 69.*

Principles, Bishops had the Sovereign Power of Baptism. But that he complain not of Scrimp Dealing, I will give him more than he seeks, and allow, that they had not only the Sovereign, but the Sole Power of Baptism, and, by Consequence, of all Pastoral Actions; since nothing is more certain, nothing is more plain, than that, in their Judgment, our Lord gave the Whole and Sole Power of Baptism, and therefore of all other Pastoral Performances, to his Apostles Alone, and their Successors, the Bishops; and, by infallible Consequence, never instituted any simple Presbyters, any second Order or Degree of Pastors, to whom the Power of Baptism, or other Ministerial Duties should be deputed according to the Bishop's Arbitment. This is only a Fiction of J. S. wherewith he hopes to do his Cause notable Service, which was never thought on by any of that Council, or that Age. They thought indeed, as is now made out, they might, when it was for the Churches Service, confine the Use of that Power, which, of Divine Institution, equally belong'd to all the Pastors in any particular Colledge of Bishops or Presbyters, unto One of the Number: But that Christ did ever Appoint such a Restriction, or Institute any Order or Degree of Priests (to use their Language) below that of Bishops, they never believed, or so much as once dreamt; Yea, they believed the very contrary, as, were there no more, these very two Suffrages irrefragably evince.

§. XI. This Principle, than which nothing more true, I add, and nothing more Presbyteri-

an,

an, being firmly rooted in the Hearts of all Christians, Clergy and People, effectually restrained them when they pretended to prevail from scripture, that there ought to be but One Bishop in a City or Church, and Presbyters, as well as others, ought to be subject to him, from using any Texts but such as seem ( for none really do it ) to set one Apostle over the rest ; and so they only used these Words of our Lord to Peter, *Matth. 16. 18, 19. Thou art Peter, &c.* tho', in the mean while, and with the same Breath, they acknowledged their Collection to be false and sophistical, while they plainly owned, that all the rest of the Apostles were equal to Peter, both in Power and Honour : They however, to use Barrow's Expression, frequently harped on this String. For it was not Cyprian, nor some African Bishops with him, that used this Topick ; but also Cornelius Bishop of Rom, in his *Invective against Novatus*, his Componitor (y). *The Vindicator of the Gospel* ( saith he ) was ignorant, that there ought to be but One Bishop in a Catholic Church. Where he, doubtless, says, if any at all, these Words of our Lord to Peter. Yea on this very place, as Origen witnesseth (z), the Bishops generally used to found their Prerogative ; the Church then, in and about those times, having gathered, as may seem probable, from those Words, *Thou art Peter, &c.* that Peter was privileged with the Moderatorship in the Presbytery of the Apostles, thought it reasonable, that, in every College of Bishops of

(y) *Euseb. Lib. 6. Cap. 43.* (z) *Tom. 12. in Matth. Pag. 279.*

Presbyters, the Apostles Successors, there should also be a Fixed Moderator; but without the least Harm to Parity.

§. XII. In the next place, as is above made clear, the Churches Guides thought it their Advantage to confine the greater part of the Pastoral Power, together with the Name of Bishop, to this Moderator of the College or Presbytery; and this once done, they appropriated to these Moderators all the Pastoral Priviledges, Honour and Rights; all that belong to Pastors in common, was by them enhausted and applyed to themselves alone, as if there had been no other Pastors in the World beside: And this they carry'd the more easily, because indeed they performed most of the proper Pastoral Work. If they spake of Presbyters, which they did but rarely, they sometimes insinuated, that they scarce could be called Pastors, or be held to be of Divine Right; Or sometimes, that they were both Pastors, and of Divine Right, but forbore to specify it, or to tell where was their Institution, or to whom they succeeded; Or, lastly, they told it indeed, yet not plainly, but couchedly, really, however, and intelligibly to any intelligent and unprejudic'd Mind. The reason of this their doing is clear; for they knew well enough, that Presbyters must have the same Institution with the Bishops, or none at all: Sometimes therefore, when they spake of 'em, they insinuated the former, and sometimes the latter. All this, which, if true, overthrows Episcopacy, yea establishes Parity, I don't distrust to make evident, not only from Cyprian, but which is yet

yet more, even from these places of him, which J. S. selected as the choicest Arguments to prove, that he and his Contemporaries believ'd the Divine Right of Episcopacy.

" Let us return unto Africa, ( saith J. S. (6) ) and try if there we can find any more Witnesses deposing for the Divine Right of Prelacy. And indeed, nothing plainer than the Suffrages of *Fortunatus* & *Iubaburi* and *Confessor Venantius* & *Timisa*, who says expressly, that our Lord left the Care of his Spouse to the Bishops: And *Confessor Clarius* & *Muscula*, in the often-mentioned Council of *Carthage*, holden Anno 256. It is farther colligible from divers other Suffrages of that venerable Council, when taken by the right Handle. It is not to be doubted, but it was the common Belief all the Bishops. For 'tis most reasonable to believe all the rest were of the same Faith with St. Cyprian their *Preses*, and those other Three just now named. Thus he. And as I well know, so nothing pleases me better, than that all the were of the same Faith; since I have made undeniable, from the clear Testimonies of Cyprian their *Preses*, and the other Suffrages he here cites, that they believed Christ never Instituted any simple *Presbyters*, or *second Order of Pastors*. He only Instituted immediately his Apostles, and mediately their Successors, the Bishops. The same is also the Sense of *Venantius's* Suffrage. " If ( saith he ) a Husband going abroad should commit his Wife to be kept by his Friend, he would keep her entrusted to him with as much

Care as possible he could, lest her Chastity and Sanctity should by any be Adulterated : Christ, our Lord and God, going to his Father, did commit his Spouse unto us; whether shall we keep her uncorrupt and unviolated, or betray her Integrity and Chastity to Whores and Corrupters? He who makes the Baptism of the Church common with Heretics betrays the Spouse of Christ to Adulterers. Where it is uncontrovitably clear, that, in *Venantius's* Mind, Christ never Instituted any Pastors for the Catholic Church, save after his Resurrection and before his Ascension; and, by Consequence, that he Instituted the Apostles, and their Successors alone, and that they, and they alone are Pastors, and that no other Order or Degree of Pastors are of Divine Institution, or have one Grain of the Power of Baptism, or of any thing else proper to Christ's Pastors. The same Truth is also very colligible from *Cyprian's* Words at the Opening of that Council, where he gives the Whole and Sole Pastoral Power to Bishops; on this ground, doubtless, because he believed, that Christ never Instituted any Pastors except his XII. Apostles and their Successors. And indeed, that *Cyprian* so believed, is also manifest from a hundred places else of his Works, and from *J. S.*'s own Confession (b). It is to be presumed ( saith he ), that one of his (*Cyprian's*) Abilities and Diligence in searching the Evangelical Records, could hardly have missed to observe that which is so obviously observable in them; I mean, that the Christian Church was

(b) Chap. 6. §. 5.

not, could not be founded till our Lord was risen, setting it was to be founded on his Resurrection. Wherefore the Noan-Sun was never brighter than it is, that, according to the Faith of the Fathers of this Council, all the Pastor's of Christ's Institution were to Act in a compleat Parity, all Equal in Power and Honour. And now let J. S. take the Suffrages of this Council, by the rightell Handle he can ligition, he shall however have a Wolf by the Ears.

J. XIII. In the mean while, it is certain, were there no more, from the very Conduct of Cyprian and the other Bishops at this Council, that, as they had got into their hands most of the Power of their respective Colleges, and the Name of Bishop made peculiar to them, so they did endeavoured to perswade Men, that themselves alone were the Apostles Successors, and had the Whole and Sole Pastoral Power and Honour. This they were ordinarily wont to infinite and give out: Thus are the Words of Cyprian at the opening of the Council to be understood. *Necneber* (saith he) *doth* any of us make himself Bishop of Bishopr, or compel their Collegues to the necessity of Obedience through Tyrannical Terror, giving every Bishop what, according to his Absolute Liberty and Power, his own proper pleasure; and as can be judged by none, so can be judge none. When Acabeles, he likes to be understood as speaking of the Prefects of the Colleges, such as he was of that of Carthage, not at all of the rest of the Members of the Colleges, who had then only the Name of Presbyters. And, no doubt, the rest of that Council, when they speak of Bishopr,

re content to be understood the same way ; and accordingly only these Bishops or Prefects of the Colleges, for ought I can learn, had Deci-  
ve Votes in that Council. Yea these Arts took  
o with the Presbyters also, that they scarce  
ook'd on themselves as Pastors, as is evident  
rom the Epistle of the *Roman Clergy* to the Cler-  
y of *Carthage* (c), during their want of a Bi-  
hop. It is incumbent on us (say they) who seem  
be Rulers to keep the Flock in stead of the Pastor.  
londel (d) adduces these Words, to prove, that  
they believed the Identity of Bishop and Presby-  
ter : But, indeed, they rather declare, how con-  
fused Idea's of Presbyters Men had then ordinari-  
y in their Minds. In the sequel of this Epistle  
they insinuate, that they are Pastors ; but, in  
the mean while, the whole Clergy, both Pres-  
byters and Deacons speak ; and they give no  
Power (if they give any to either) to the  
latter than to the former. The Deceit lay in  
this, 1st, That they universally, and most soundly  
believed, that Christ appointed only his  
apostles, and their Successors, all true Bishops,  
to be Pastors of the Catholic Church : And,  
2dly, They saw the Moderators of the Colleges  
possess'd of most of the power, and them  
alone honoured with the Name of *Bishop*. By  
this true Principle and this deceitful Practice  
blended together, was ingendred in Mens minds,  
this most false and noxious Conclusion, that they  
most inadvertently look'd on these Prefects as the  
only Pastors Christ had appointed in the Church ;  
and so when they look'd on Bishops as Superior

(c) *Inter Cypr.* 8. (d) *Apolog.* Pag. 40.

to Presbyters, they deny'd the Divine Institution of the latter, and when they allow'd the Divine Institution of Presbyters, they at the same time, and with the same Breath, made them Equal to, or the same with Bishops. Whethersoever of these ways they went, it was a plain and full Declaration of their Belief of the Divine Right of Presbytery, or Parity among Pastors. And now, I assure my self, that I have given a true, tho' short account of the Rise of Episcopacy, evinced, that *Cyprian* and his Contemporaries believed the Divine Right of Presbytery, and really dispelled and prevented all that either *J. S.* or any Man else said, or can say for the contrary.

§. XIV. However I mind not to leave so with *J. S.* who is now visiting some African Synods, wherein I'll keep him Company. *And that so much the more* (continues he (e), when it is considered, that it is clearly attested by divers other African Synods (convocated in that Age) as appears from their Synodical Epistles. *Thus, that which is the 57th among St. Cyprian's, is a Synodical Epistle written by 40 Bishops, besides St. Cyprian, An 252.* And therein we have as clear an account of their Faith as can be desired: They look upon themselves as Christ's Lieutenant-Generals, as it were having Commission from Heaven, to arm and animate his Souldiers, under their Command: And, the Pastors to whom the Sheep are entrusted by the chief Shepherd. But, this Synod is so far from Allening the Divine Right of Episcopacy, that their whole 57th Epistle is another firm Demonstration

of what is already proved, that they believed all Pastors who are of Divine Institution to be true Bishops; for, *Bishop* and *Pastor* run thro' the whole Epistle as Convertible Terms: And if they speak of both as applicable to themselves alone who were the Moderators of the Presbyteries, it is a further Confirmation of the Truth I promised to prove, that, together with the Power, they restricted also the Name of both *Pastor* and *Bishop* to the Moderators of the Presbyteries. The Words brought out of this Epistle into his Margent, are (f). *Let us with our Exhortations prepare the People entrusted to us by Divine Vouchsafement, and gather within the Lord's Camps all the Soldiers of Christ, who desire Arms and require Battel.* And (g), *Shall not either slothful Negligence or cruel Hardness be ascribed to us in the Day of Judgment, that we ( Pastors ) have not Governed in Time of Peace, nor Armed in Time of War, the Sheep entrusted and committed unto us.* Now, how f. S. by these Words can prove, that they believed the Divine Right of Episcopacy, believed that Christ instituted *Pastors* of *Pastors*, *Lieutenant-Generals*, and *Subaltern Officers*, *Simple Presbyters*, I profess I cannot learn. The 61st. Epistle (proceeds he) seems to have been another Synodical Epistle, Congratulatory, upon Lucius's Return to the See of Rome: And there we have Bishops of Divine Ordination. But this Epistle is so far from making Bishops to be of Divine Ordination, that, on the contrary, it is a strong Confirmation of what I just now said: For, thro' the whole of it, *Lucius* is spoken of, as if he had been the on-

(f) Epist. 57. Pag. 117. (g) Pag. 118.

ly Pastor and Dispenser of the Word and Sacra-  
ments in *Rome*. But, be it, that in these Words  
and the like, One *Bishop Elected by Divine Ordina-  
tion*, they appear to intimate, that the Distinc-  
tion of *Bishop* and *Presbyter* is founded in the  
Scripture; we have shewed whereon that Age  
pretended to found it, *viz.* the *Primacy of Peter*  
over the rest of the *Apostles*, which they them-  
selves acknowledge to be none at all. The 67th  
Epistle ( continues he ) is ordered by 37 *Bish-  
ops* met in *Synod*, and giving their *Resolution* of the *Case*  
proposed to them, concerning *Martialis* and *Basilides*,  
two *Lapsing Spanish Bishops*. Now the Divine  
Right of *Episcopacy* runs through the whole Series  
of this Epistle. They call the *Episcopal Office*, *Sacer-  
dotium Dei*, *God's Priesthood*; and they ( as at  
those times ) were very far from thinking, that *Men*  
of their own *Heads*, might erect a *Priest-hood* to *God*.  
They affirm, that *God's Law* doth not allow, that  
*Basilides* and *Martialis* should any longer hold their  
*Bishopricks*: They say, that *God's Law* allows not  
to be *Bishops*, but such as are without *Blemish*, or  
*Men of Integrity*: They say, that by the *Divine Law*  
the *People* are bound to separate from *Lapsing Bishops*.  
They affirmed most plainly, that it descends from *Divine Authority*, that a *Bishop* should be chosen in the  
*Presence of the People*. And particularly, concerning  
*Martialis*, they prove from *Tit. 1. 7.* that he can no  
longer hold a *Bishoprick*. But this whole Discourse  
is either untrue or impertinent. I have prov-  
( b ) from this very same Epistle, that they real-  
ly and in *Conscience* believed, that Christ never  
instituted a higher and lower sort of *Pastor*.

nd moreover ( i ), that they made no bones in  
dividing that very Office into Two Ranks or  
Degrees, whereof Christ had made only One,  
nd that in their so doing they never adverted  
to this, that they were making a new Priesthood,  
to speak ; or *Degree of Priesthood* which Christ  
ever instituted. The Truth is, the *Divine Right*  
the *Parity of Pastors* runs through the whole of  
at Epistle : Nor is it less certain, that all the  
ings that belong to Pastors in common are by  
at Synod apply'd to the Moderators of Pres-  
teries, that had, together with the most of  
the Power, got the Title of *Bishop* appropriated  
themselves. It is certain, that God's Law al-  
lows not, that any such Lapsed Pastors should  
ld their Office ; that none should be Pastors,  
such as are Blameless, and Men of Integrity ;  
that by the Divine Law People are bound  
separate from Lapsing Pastors ; that every  
stor should be chosen in the Presence of the  
ople ; and, finally, that *Tit. 1. 7.* equally con-  
ns all Pastors of Christ's Appointment : Yea  
very Text, as is elsewhere ( k ) proved, de-  
monstrates, that Christ never instituted any high-  
and lower Rank of Pastors. *The Seventieth*  
goes on ) is another *Synodical Epistle*, sign'd by  
Bishops, wherein *Episcopacy* is not only fairly found-  
our Saviour's Discourse to St. Peter, the Argu-  
so frequently insisted on by St. Cyprian ; as  
been observed ; but also it is expressly affirmed by  
, that it was by the Divine Vouchsafement,  
sby administrated God's Priesthood in his Church.  
ch very Words make another clear Proof,

) S. 2. ( k ) Naz. Quer. Part. 2. Sect. 6.

that, even when they so spoke of the Honour and Power that are common to all Pastors, as if, together with the Name of *Bishop*, they had been peculiar to the Moderators of the Presbyteries, *Cyprian*, and with him a whole Synod, believed that Christ never appointed a Pastor save the *Apostles* and their Successors, that the Bishop had no more Power over the Presbyters than Peter had over the rest of the Apostles; which, as is now demonstrated, they believed to be none at all. And thus, in stead of proving that Synod to have believ'd the Divine Right of Episcopacy, *J. S.* proves them to believe the very contrary. *Another Synodical Epistle* there is ( saith *J. S.* ) the 72d in number, written to Stephen, Bishop of Rome, wherein it is expressly affirmed, that the *Episcopal Authority* is of Divine Appointment. *And that the One Altar* ( viz. the Bishop's Communion, &c. ) *is Divine*; *and the setting up* other Altars in Opposition to it, or Independent on it *is to Counteract a Divine Ordinance*: Than which what plainer Demonstration can be desired of their Belief of the Divine Right of Episcopacy ( 1 )? No such thing, say I, as any such Demonstration, or Insinuation is in that Epistle: They speak indeed of a *Sacerdotal*, that is a *Pastoral Authority* as being a *Divine Ordinance*, and of One Altar being *Divine*; but that this can be no Proof of their Belief of the Divine Right of Episcopacy, nor of ought else, but what I undertook to make out, that they so jumbled things as to adapt particularly to the *Prefects* of the Colleges those things which they knew and confessed to belong

( 1 ) Ch. 10. §. 25.

by Christ's Institution, to Pastors in Common, is sufficiently clear from the foregoing Discourse: And these their general and shuffling Phrases confirm it.

§. XV. There is yet, before I leave *Cyprian*, one place that is above others proper for my purpose; and therefore I will not omit it. The Words are (*m*), *Christ says to his Apostles, and thereby to all Rulers that succeed to the Apostles by a Vicarious Ordination, He that heareth you heareth me, &c.* Luk. 10. 16. From which place Blondel (*n*), with whom Mr. Rule seems to joyn (*o*), gathers, that since these Words were spoken by our Saviour, not to the XII. but to the LXX. to whom the Hierarchies make Presbyters to succeed, *Cyprian* believed the LXX. to be Equal to the XII; and therefore Presbyters to be all one with Bishops. *J. S.* (*p*) to miss the dint of the Argument, irreparably overthrows his Brethrens main Argument for Episcopacy, proving, as we have heard (*§. 4.*) that the *70* had neither standing Office nor Successors, and that *Cyprian* was also of this Judgment; and then enquires, *How can this prove a solid Advantage to Mr. Rule?* But what tho' we should lose one place of *Cyprian*? What do we lose (to use the Words of *Selim* after his Loss at *Lepanto*) but a Hair of our Beard; whereas, on the other hand, they lose a Limb, yea Life it self; since, as *J. S.* has truly demonstrated, *simple Presbyters* succeed to no Body: And he knows, that the Death of his Cause is the Life of ours. And

(*m*) Epist. 66. (*n*) Apolog. Pag. 43. (*o*) Cyp. B. Exam. Pag. 53. (*p*) Chap. 6. §. 5, &c.

now

now judge, whether of us has the greater and more solid Advantage. He enquires moreover, if Mr. Rule will allow of such an Imparity between Bishops and Presbyters, as there must needs be, if Bishops succeed to the XII, and Presbyters only to the LXX. I answer, he might, without any Hurt to his Cause, have allow'd it, since it was nothing at all: They shall never be able to prove, that the XII. had any Power over the LXX. or any more Power than the LXX. enjoy'd. Hear Dr. Whitby on the place. "Whereas some (saith he) compare the Bishops to the Apostles, the Seventy to the Presbyters of the Church, and thence conclude, that divers Orders in the Ministry were instituted by Christ himself: It must be granted, that the Ancients did believe these Two to be divers Orders, and that those of the Seventy were inferiour to the Orders of the Apostles; and sometimes they make the Comparison here mentioned; but then it must be also granted, that this Comparison will not strictly hold; for the Seventy received not their Mission as Presbyters do, from Bishops, but immediatly from the Lord Christ as well as the Apostles, and in their first Mission were plainly sent on the same Errand and with the same Power.

But to return to the 66<sup>th</sup> Epistle; take this Passage together with some more of it, as J. S. has turned it (q). "Neither do I lay (saith he) these things boastingly but with an afflicted Heart, seing thou constitutest thy self a Judge of God and of Christ, who says to his Apostles

(q) Chap. 6. §. 7.

and thereby to all *Præpositi*, Bishops, who Succeed to the Apostles by a Vicarious Ordination, *He that beareth you, beareth me, &c.* For hence have Schisms and Heresies hitherto sprung, and do dayly spring, That the Bishop, who is One, and is set over the Church, is contemned by the proud Presumption of some, and the Man whom God hath honoured is reputed unworthy by Men. For what swelling of Pride, what Arrogance of Spirit, what Haughtiness of Mind is this, that thou shouldest arraign Bishops before thy Tribunal ! And if we are not purged by thee, and absolved by thy Sentence, Lo ! Now these Six Years, the Brotherhood has had no Bishop, the People no Ruler, the Flock no Pastor, the Church no Governour, Christ no Prelate, and God no no Priest. Take also the following words, as I can turn them, out of the same 66<sup>th</sup> Epistle. Peter there (Job. 6. 68.) speaks upon whom the Church was built, teaching and shewing, in the Name of the Church, that tho' the contumacious, proud and disobedient Multitude depart, yet the Church doth not depart from Christ ; and these *ONLY* are the Church, *viz.* the People joyn'd to their Priest and the Flock adhering to their Pastor : Whence thou should'st know, that the Bishop is in the Church, and the Church in the Bishop. Where *Cyprian*, *1st.* plainly insinuats, that all the Prerogative of *Bishops* was founded on *that* of *Peter* over the rest of the *Apostles* ; which yet he himself believed to be none at all. *2ly.* He most manifestly Identifies, yea Reciprocates *Bishop* and *Pastor*, proclaiming

proclaiming, that he believed, that Christ never instituted any Pastors save the *Apostles* and their Successors, *Bishops*. 34. Mixing and soultering together this Truth with the then obtaining Practice of giving, together with the Name of a Bishop, the far greater part of the Power and Honour to the Moderators of the Presbyteries, Unbishops and Unpastors all the rest of the Members of the Colleges and Presbyteries, and evidently gives out, that they have no Divine Institution. Nothing of this will, I know, be deny'd by any Candid and Sensible Man; and it is the very thing I undertok to prove, and proves invincibly, that *Cyprian* really and in Conscience believed the *Divine Right of Episcopacy*, or, which is all one, *Parity* among all the Pastors of Christ's Institution: Wherefore *Cyprian's* saying, that *Disobedient Presbyters were unmindful of the Gospel* (r), that *a Bishop is chosen by Divine Ordination* (s), that *he that believes not God making a Bishop, shall believe the Devil prescribing a Bishop* (t), and other like Speeches of no more cogency, can never by any means prove the thing for which *J. S.* (u) adduces them; viz. that *Cyprian* believed the *Divine Right of Episcopacy*. The *Cyprianic Bishops* indeed exercised more Power, yea signally more over *Presbyters*, than do the Moderators of our Presbyteries: This is undeniable; nor did I ever, since my first perusal of *Cyprian*, doubt of it; and therefore Mr. *Rule* (which yet is not at all to be imputed to his want of Candor) should not have deny'd a matter so easily to be proved.

(r) Epist. 16. 17. (s) Epist. 59. (t) Epist. 66.  
(u) Chap. 19. §. 13, 14. §. XVI.

§. XVI. At length J. S. (x) musters his *African* Troops, who stood up for the *Divine Right of Episcopacy*. *May we not* ( saith he ), *without exceeding the Bounds of a modest Computation*, *reckon upon an hundred Witnesses in Africa*, *when all these Synods are laid together*? From which words I gather, ( for I was not at pains to count all these Witnesses ) that I have, to a Man, just as many *Africans* Witnessing for the *Divine Right of Presbytery*, or *Parity* among all Pastors of Christ's Institution ; only with this Difference, that his are Imaginary, mine Real. He has yet behind an odd *African* Witness ( *Numerus Deus Impar gaudet* ) *Pontius*, *Cyprian's Deacon*. Now, I do not at all deny it to be sufficiently colligible from *Pontius*, that then *de facto* there was a signal Difference between Bishop and Presbyter ; nor do I deny, that *Pontius* allow'd of it, yea or thought it to be of *Divine Approbation* : But the Consequence J. S. hence infers, that therefore he believ'd it to be of *Divine Institution*, I have (y), on grounds that I take to be immovable, denied. To prove, that he was for the *Divine Right of Episcopacy*, J. S. (z) saith, *Who can imagine ( tho' we had no more ) that Pontius the Deacon did not believe as St. Cyprian his beloved Bishop believed ?* Of the Truth of these words I doubt not, but infer from them the quite contrary Conclusion. And tho' he gave to *Cyprian*, after he had raised him to the *Episcopal Chair*, great and swelling Names, *God's Bishop*, *that Bishop of God*, *God's Priest*, *God's Prelate*, *God and Christ's Prince*, &c. All this is nothing ; he only takes some

(x) Chap. 10. §. 26. (y) §. 11. (z) §. 54.

Names that equally belong to all Pastors, others that belong to no Pastors, and, as the Luxuriant Eloquence of these Times, and his own in particular prompted him, heaped them all on his Master : It never will, it never can be proved, that *Pontius* believed, that *Bishops* Succeeded to the *Apostles*, so as to have any Pastors appointed by Christ in Scripture to serve under them, otherwise than he believed, that *Peter* had, by Christ's Appointment, the rest of the Apostles to serve under him ; which I am satisfy'd, that he believ'd as little as did *Cyprian*, who believed no such thing.

§. XVII. From *Africa Propria*, or *Roman*, pass we to *Africa* more laxly taken, that we may impartially Examine, if that Learn'd *Egyptian*, *Origen*, be our Friend or Foe. " I am now to shew (*saitb J. S. (a)* ), that he deposes plainly for the *Divine Right of Prelacy*. He does it in his *Commentaries* on *St. Matthew*, he produces Texts of *Scriptures*, not only against the second Marriages of *Deacons* and of *Presbyters* ; but also, of *Bishops*, as contradistinguished from the other Orders : Peculiar Texts of *Scripture*, I mean, besides those, he adduces against the second Marriages of the other two Orders. And in the same *Commentaries*, he says, that *St. Paul* defining what *Bishops* ought to be, says, *They must not be Litigious nor Strikers, but Meek and of good Behaviour* ; having all those good Qualifications, which those *Stewards* ought to have whom *our Lord* sets over his Family ; as *St. Luke* has it. Thus *J. S.* And that *Origen*

produces Texts against the Second Martiage of Bishops no less than against that of Deacons, yea so produces them, as that he assures us, that he believed the *Divine Institution* of both, is most certain: But that he so produces Texts against the Second Marriage of Bishops, as to assure us, that he believed the Divine Institution of them, as a Higher Order of Pastors, an Order by Christ set over other Pastors, is most uncertain, and I crave pardon for the Expression; for I cannot find a milder ( ) most Untrue: 'Tis most untrue, that *Origen* produces any Texts of Scripture against the Second Marriage of Presbyters, Simple Presbyters, I say, so as once to intimate, that ever he believed such an Officer to be of Divine Institution: And indeed he never believed any such thing. The Truth of what I say is pretty clear even from what *J. S.* here says: For who can doubt, if *Origen* believed, that all Pastors of Christ's Institution *must not be Litigious nor Strikers, but Meek, &c.* *Paul's* Bishop therefore is, in *Origen's* mind, Reciprocally one and the same with the Pastor of Christ's Institution, and contradistinguished from *Paul's* Presbyter no otherwise than is *Gladius* from *Ensis*; and from the Prelatic and Simple Presbyter, whom *Origen* sufficiently knew to have had no Beeing in *Paul's* Time, no otherwise than is *Ens* from *Nibil*. However, since not only *J. S.* but also *B. Pearson* ( b ) intimate, that *Origen* produces Texts of Scripture against the second Marriage of these Simple Presbyters; take *Origen's* own

( b ) *Vind. Ignat.* Part 1. Cap. 10.

words

words ; who, having produced against the second Marriage of Bishops and Deacons the 3d. Chap. of the 1 to *Tim.* and the 5th, against the second Marriage of Widows, thus continues ; *The words that the Apostle subjoyns, be utter'd them as belonging to the second or third place of Dignity (c).* And this is all they can alledge for Origen's Believing the Divine Institution of Simple Presbyters, and the Divine Right of Episcopacy ; for these two stand and fall together. But this needs not trouble us ; seing Origen admitted for the Definition of a *Bishop* that which he never did, no Man in Conscience can deny to agree to every Pastor of Christ's Institution, and seing he and other *Ancients* could well enough accommodate Scriptures to these Offices and things which they sufficiently knew were not in the times of the Apostles, or were never appointed to continue : Doubtless, if they had got occasion, they would readily have brought some Scripture or other for the Distinction of *Deacon* and *Sub-deacon*, and the peculiar Duties of both of them ; tho' they were not ignorant, that no such Distinction was ever made by the Inspir'd Apostles, or contain'd in Scripture. I know not if any, at least any *Protestant*, will dare to say, that the *Ancients* really believed the *Exorcist* to have been appointed in God's Word, as a Perpetual Church Officer ; and yet *Ambrose* or *Hilary* (d) finds Scripture for it : *The Teacher*

(c) *Comm. in Matth. Tom.* 14. pag. 362. *Εὐαγγέλια ταῦτα φησι τὰ ἀπόφερόμενα, ὡς τέτοῦ διύτερον χάριτα.*

(d) *In Epheſ. 4. 11. Magistri vero Exorcistæ sunt, quia in Ecclesia ipsi compescunt & verberant inquietos.*

(faith)

( faith he ) are the Exorcists because in the Church they bridle and chastise the turbulent. And Jerom, whom all ( as is proved elsewhere (e) ), save such as have a Jesuited Conscience, own to have been sufficiently positive for the Scriptural Identity of Bishop and Presbyter, using the Dialect of his Age, has several Phrases, which either the unwary or uncandid Reader may no less abuse to the deceiving of themselves and others, than this of Origen: *E. gr. in his Epistle to Heliodorus: If a Man ( saith Jerom ) desire the Office of a Bishop, he desires a good Work: These things we know: But add what follows, A Bishop then must be blameless, &c.* And having express'd the rest of the things which there follow concerning a Bishop, the Apostle uses no less diligence in setting forth the Duties of the Third Degree, saying, Likewise let the Deacons be grave, &c. Diverse such expressions are to be met with in Jerom. In a word, scarce has J. S. yea or even Bishop Pearson himself brought any one Passage out of Origen to which Jerom has not a parallel. But this is not all; for if Pearson eyed these words of Origen, then, doubtless, in his mind, Origen took the 17. ver. [ *The Elders that Rule well, &c.* ] to mean simple Presbyters; but he does not at all intimate any such thing; it belongs not to the Question he was Handling, which was, Why the Apostle requires that all, who have any Dignity in the Church, keep from second Marriage? And moreover, the Apostle does not at all concern the Orders or Degrees of Church Officers; but the Quali-

(e) Naz Quer. Part 1. §. 6. & Part 2. §. 8.

fications requisite in *Widows* ; for having shew'd out of 1 Tim. 3. that the Apostle requires, *That not only the Bishop, but also the Deacon be the Husband of one Wife* ; he goes on to prove, out of the 5 Chap. *That the Widow, who is chosen into the Number, ought to have had but one Husband*. His words, as I can turn them, run thus, "But the Apostle ordaining *Widows*, ( or describing their due Qualifications ) saith, Let not a Widow be taken into the Number, under threescore Years old, having been the Wife of one Man. But the things which the Apostle subjoyns, belong, as it were, to the second and third place of this. That is, of the *Widows* Office, or Bundle of Qualifications which she must have. This, I am sure, is the true sense of this Clause; it belongs wholly to *Widows*, nothing of it to *Presbyters*, or to any other Man. Δωρεαὶ τῆς πίστης seems to be a Proverbial Speech, signifying some things less usefull, and necessary, than were some others; so 'tis used by *Justin Martyr*. " 'Tis necessary (says he (f) ) for every Man to be a Philosopher, or to study *Wisdom*, and to esteem this his greatest and most honourable Work ταῦτα λοιπὰ δεῖται τῆς πίστης, and every other Business to be but a matter of less moment, or Concern. From all this it is clear, that if *Pearson* eyed these words, he quite mistook the sense of them: I say, if he ey'd them; for he seems as if he would hide himself in ambiguous generalis; however, he surely either ey'd them, or the words of *Origen* that follow, [εἰς δὲ τὸ πρὸς τέτταν, τέττα φοῖ, χόρη, &c.] " And in the

(f) *Dialog. cum Tryph. prope initium.*

Epist

Epistle to *Titus*, the Apostle says, For this cause left I thee in *Crete*, that thou might set in order the things that are wanting, and Ordain Elders in every City, as I had appointed thee. If any be blameless, the Husband of one Wife, &c. Then *Origen* concludes, "That every Bishop, every Presbyter, and every Deacon ought to be the Husband of one Wife. *Pearson*, perhaps, ( for what will not inveterate prejudice do ) thought, that *Origen* really judg'd that this place to *Titus* comprehends simple Presbyters; but if he thought so, he is palpably mistaken: For, if *Origen* seems, through all his Works, on this place, and this alone, to found simple Presbyters; If it be confessedly certain, that this place to *Titus*, and in *1 Tim.* 3. which place *Origen* firmly believed to describe no simple Presbyter, but a true and real Bishop, contain one and the same Church Officer; If *Cyprian* (g), and 36 *African* Fathers with him, believed that these words of the Apostle to *Titus* Characterize a true Bishop, no simple Presbyter; If, finally, *Origen* himself (b) believ'd, and clearly express'd, that a real Bishop, no Presbyter as distinct from a Bishop, is mean'd in this place to *Titus*; Then it must be uncontrovertible, that this his dealing and insinuating, as if those words to *Titus* were to be understood of a Presbyter, who is no true Bishop, was an unjustifiable weakness, and compliance with the guise of his Time; and

(g) Quisido & Apostolus moneat, & dicat: Episco-  
pum oportet esse sine crimine, quasi Dei Dispensatorem.

(b) Homily on *Matthew* 31, & *Contra Celsum*; pag.  
40. 141.

that, even when he so gave out and insinuated, he firmly believed, that simple Presbyters, Presbyters as Distinct from Bishops, had no Warrant in God's Word, were never appointed by Christ; and, finally, that Bishop and Presbyter are compleatly and reciprocally one and the same Officer. Nothing truer, nothing firmer than is this Antecedent in all its branches; the Consequence therefore is undeniable: You shall sooner break the strongest Bow of Steel, or mastiff sheaf of Arrows than overturn and dissolve this Argument.

§. XVIII. And now to go on with J. S. His next Argument (i) he brings from Origen's 13th Homily on Luke: The words are, *If it be proper to speak boldly the meaning of the Scriptures, in every Church there are two Bishops, the one Visible, the other Invisible.* This perhaps needs a Commentary; let us hear J. S.'s. His meaning (subjoyns he) is, that beside the Visible Bishop, such as Demetrius, or Heraclius or Dionysius were, in his time, in Alexandria; there was likewise a Guardian Angel set apart for the Episcopacy of every particular Church: But that which I am concern'd for, at present, is only that Origen believed, that both these Bishops were to be found in Scripture. But now, let us suppose, but not yield, that Origen's Belief of the Divine Right of Prelacy may be hence concluded; yet J. S. at least B. Pearson (for J. S. never saw the Book, but had all from him) ought to have been ashame'd of this Allegation. Origen founds this his Doctrine on the Angels their Appearance and Discourse to the

(i) Sect. 22.

Shepherds, *Luc.* 2. and concludes, that the Heavenly Angels, no less than the Earthly Bishops, may Sin against God; and, to this end, detorts the Reproofs given the *Apocalyptic Angels*. Now, was not *Origen* here in an erroneous and dangerous Dream? Out of which 'tis Charity to believe, that he some time or other awaked, and renounc'd this wild fancy in both its parts: For, is there any ground, any appearance of ground, to conclude from that Angelic Vision to the Shepherds, that every Church, take the Word in what sense you will, ought to have for her Governour one only Angel, Celestial or Terrestrial? Is there any thing, in such a deduction, of a Rational Animal? And yet have you a Brow to Conclude hence, that *Origen*, when sober, was for the *Divine Rights of Prelacy*? But again, let us suppose, he had been sober when he said so; who told *J. S.* that *Origen* gave the Name of Church to no lesser Cities or Places than *Alexandria*? If any Body did, they told him an arrant untruth: He believed, that even in *Paul's* time there was an Organiz'd Church in the small Town of *Cenchrea* the Port of *Corinth*; as we learn in his Commentary on the 16th to the *Romans*, *ver. I.* *Whicb place* ( saith he ) *reaches*, *that even* *Women* *were* *by* *the* *Apostles* *Authority* *constituted* *in* *the* *Service* *of* *the* *Church*: *In* *whicb* *Office*, *in* *the* *Church* *of* *Cenchrea*, *Phebe* *being* *placed*, *is* *highly* *commended* *by* *the* *Apostle* ( *k* ). Thus *Origen*. He

( *k* ) *Hic locus Apostolica Authoritate docet etiam*  
*seminas in ministerio Ecclesiaz constitui. In quo officio*  
*solitam Phœben apud Ecclesiam quæ est Cenchris, Paulus*  
*sum laude magna & commendatione prosequitur.*

doubtless then allowed *Cenchrea* a Bishop. And the fictitious Apostles in their Constitution (l), say, that *Paul had made Lucius Bishop of Cenchrea*; which is a sure proof, that when this Impostor wrote, *Cenchrea* either had a Bishop, or was believed to have had one in elder and more Apostolic times. And on v. 23, speaking of *Gaius*, *Paul's* and the Churches Host, *Origen* says, that he was a Hospital Man, who did not only receive *Paul* and every particular Christian into his House, but afforded also in his own House a Meeting Place ( Universa Ecclesiae) to the WHOLE CHURCH (m). 'Tis clear then, that in *Origen's* mind even a single Congregation had its own proper Bishop; which is the thing the Presbyterians plead for; and is yet further confirmed from these very Homilies on *Luke* (n). Because ( faith *Origen* ) the Angels are present in the Church, to wit, in that Church only which is deserving, and belongs to Christ; therefore it is injoyn'd to Women, that when they pray they have their Head covered, because of the Angels; these Angels, to wit, who assist the Saints, and rejoice in the Church. Where 'tis certain, that under the Name of Church he understands a single Congregation that meets for receiving of the Word and Sacraments; and assigns Angels to all such

(l) Lib. 7. Cap. 47. — *καὶ οἱ Λαύραι οὐδὲ Κεῖχεσσι.* — (m) Videtur indicare de eo ( *Gaius* ) quod Vir fuerit hospitalis, quod non solum *Paulum* & singulos quosque diversantes *Corinti* hospitio reciperet, sed ECCLESIAE UNIVERSALI in Domo sua Conventiculum imp̄buerit. (n) Hom. 23. Et quia pr̄sentes Angeli sunt in Ecclesia, in illa duntaxat quae meretur, & Christi est propterea orationibus fœminis pr̄cipitur, ut habeant vel men super caput propter Angelos, utiq; illos qui assistunt sanctis, & latitantur in Ecclesia.

Churches. And (o) allegorizing the Parable of the *Samaritan* that had compassion on the *wounded Man*; under the name of the *Samaritan* he understands *Christ*, and under the name of the *Host* with whom the *Samaritan* left the *wounded Man*, enjoyning him to take care of him, he understands the *Angel of the Church*, to whom *Christ* commits the Cure of Souls: And so, doubtless, *Angel of the Church* and *Pastor* are with *Origen* Equipollent Terms, expressing one and the same thing: Nor, in his mind, can any Man be a *Bishop* or *Pastor* of any Souls whom he himself does not personally and constantly Feed and Guide. Nothing clearer than all this from *Origen's* Words: Take them, as I can turn them.

This *Samaritan* bears our Sins, and Sorrows for us, he carries the half dead Man, brings him into the Hospital, that is into the Church, which receives all, and denyes help to none, to which *Christ* exhorts all to come, saying: Come to me all ye that labour and are laden, and I will

(o) Homil. 34. *Iste Samaritanus peccata nostra portat, pro nobis dolet, portat seminecem, inducit in Pandion, id est in Ecclesiam, quæ omnes suscipit, & nullum suum denegat, ad quam cunctos provocat Jesus: Venite ad me omnes qui laboratis, & onerati, & ego reficiam vos. Et postquam induxit eum non recedit, sed uno die in stabulo cum seminece perficit, & curat vulnera non solum in die, verum etiam in nocte, reliquam sollicitudinem suam & industrian tribuens. Inquit vellet mane proficisci, de probato argento suo, probata pecunia sua tollit duos denarios, & onerat pularium, haud dubium quin Angelum Ecclesie, cui suscipit ut diligenter curet eum, & ad sanitatem usque uacat, quem pro angustia temporis etiam ipse curave-*

refresh you. And after he had brought him in, he does not presently leave him, but continues a day with him in the Inn, and dresses his Wounds, ~~not~~ only in the Day time, but also in the Night, bestowing on him the rest of his care and industry. And being in the Morning to go away, takes two pence out of his current Money, and charges the Host, the Angel of the Church without doubt, to whom he enjoys that he diligently attend, and restore to health the Man whom he himself, for so long time as he could have, had attended. Where all the pains, attention and care this *Samaritan*, Christ in *Origen's Allegory*, bestow'd on the ~~wound~~ *Man*, was Personal, all perform'd in his own proper Person, not at all by a Substitute. Now is less, or less personal care enjoy'd, and laid upon the *Host*, the *Angel of the Church*. From all which places 'tis certain, that *Origen* believed as did *Ambrose* or *Hilary*, and others after him that in *John's* time there was either but one Congregation in each of the *Asiatic* Churches, or else that under the Singular Number the Plura is to be understood. One place of these Homilies yet remains (p). If Jesus Christ the Son of God (says *Origen*) is subject to Joseph and Mary, shall not I be subject to the Bishop, who is of God Ordain'd to be my Father? Shall not I be subject to the Presbyter, who by the Divine Vouchsafement is set over me? Here (subjoyns *J. S.* (q)) the Bishop contradistinguis'd from the Presbyter is positively said to be Ordain'd of God: To be sure, he has as much of Divine Right as the Presbyter. On the contra-

(p) *Homil.* 20. (q) *S.* 23.

I affirm, that this is another proof of that which is already evinced, to wit, that when these of the *Cyprianic* Age seem'd at any time to intimate the Divine Scriptural Right of Bishop and Presbyter, as two Distinct Officers, they hudl'd it up in general terms ; at least that of the Presbyter; well knowing, that there was no such Distinction in Christ's Testament. *Origen* here condescends not to name the Scriptures on which he sounds either Order, but at other times he fully and clearly proves the Divine Institution of Bishops ; but of Presbyters, as distinct from them, never : Never one syllable of it ( For I have reason to hope, that none who cares what he does or says, will after this pretend that he founded it on the 1<sup>st</sup> to *Titus* ). Nor was it possible for him to do it ; since he makes *Paul* to give such a Definition of a Bishop as comprehends all Pastors of Christ's Institution.

§. XIX. *Origen* ( saith *J. S. (r)* ) in his *Commentaries on St. Matthew*, interpreting these words of *St. Luke*, And he that is chief, as he that serveth ; *be understands it to be a Precept concerning the Office of a Bishop*. But if this do, it will over-do ; it will set *Peter*, at least some one Apostle over the rest of the Apostles, and make him Antecessor to the Bishop, and them to the Presbyters. *Origen's* words, descanting on the word *ὕπαρχος*, Chief, which is *Luk. 22. 26.* are, So I think be may be termed *who in the Church is called a Bishop*. Where there is only a meer accommodating of a Term to the then obtaining Practice, which *Origen* knew as well to serve

(r) *See. 23.*

nothing for its justification as he knew that no Apostle had any Power over the rest of that sacred College : And so we have another proof, that even when the Ancients may seem to the weak or byass'd to assert the Divine Right of Episcopacy, they are as far as we could wish from either the belief or assertion of any such thing. *And in his second Homily on the Canticles* ( continues *J. S.*) ; he finds a Prophetick Vision, concerning the three Ecclesiastical Orders of Bishop, Presbyter and Deacon. Great matters : As if they had not been wont to find store of such Visions for things which they knew well enough had not one inch of footing in God's word. *Jerom* and others find something like the same Visions, for the same Orders, and other things as unwarrantable (s).

§. XX. *And in his third Book against Celsus* he again takes it for granted, that St. Paul, i. Tim. 3. describes a proper Bishop as contradistinguis'd from a Presbyter. From the simple Presbyter, I grant as *Ens* is distinguish'd from *Nil* : From an Apostolic Presbyter, I deny ; except as *Gladus* from *Ens*, two Names reciprocally signifying the same thing. And that this may better appear, take *Origen's* Words, as I can translater them. " It is manifest ( saith he ) that Paul in his Definition of these whom he calls Bishops describing what manner of Man a Bishop ought to be, requires, that he must be a Teacher, saying, that a Bishop must be able to convince Gain-sayers ; to the end, that by his Wisdom he may stop the Mouths of vain Talkers and S-

(s) See Euseb. Eccles. Hist. Lib. 10. Cap. 4.

ducers. And as he prefers, in his Choice of a Bishop, one who is the Husband of one Wife, before him who has Married a second time, and one who is blameless before him that is faulty, and a vigilant Man before him who is not so, and a sober Man before an unsober, and a modest Man before a less modest; so he wills, that a Bishop orderly Constituted, be apt to teach, and able to convince the Gain-sayers (t)

Thus *Origen*, refuting *Celsus* his Calumny, that the Christians excluded from their Communion all Learned, Wise, and Prudent Men. (u)

And now judge, if *Origen* did not take *Paul's* Bishop and *Pastor of Christ's Institution*, reciprocally for one and the same thing. For let any Man go through the particulars, and then let him, if he dare in Conscience, say, that *Origen* judged not all of them highly requisite in every one of Christ's Pastors. *Origen*, moreover, while he here makes the Apostles Words to *Titus*, no less than these to *Timothy*, to contain the Definition of his Bishop, evidently demonstrates, that, if

(t) Pag. 140. 141. καὶ δῆλον οὐτε ἡρεμίην πριστικῆν  
καλεμένων ἐπισκόπων διαγερέσθαι ἐπί Παῦλον ὃνος οὐνας  
καὶ τὸ ἐπισκόπον, ἔταξε καὶ τὸ διδάσκαλον, λεγων, δεῖται αὐτὸν  
παῖς δυνατὸν καὶ τὸς αὐτοὺς γυμνίας ἀλεγχεῖν, οὐα τοις μαλα-  
λόγοις καὶ φρεγατάτας ἐπιγομίζειν διὰ τὸν ἐν αὐτῷ σερίας, καὶ  
τοτερον μόνούμαν μᾶλλον διγάμιον αἰρετας εἰς ἐπισκοπήν, καὶ  
πέπληται ἐπιλάπτει, καὶ γηφάλιον τὸ μὴ τούτου, καὶ σάρρωνα  
τὸ μὴ σώρρων Θεον, καὶ κόσμον πολλὰ τὸ κανένα ἐπ' ὅλην μαραμιν.  
το θέλεις τὸ περιβεμένως εἰς ἐπισκοπήν καλαπαθησόμενον,  
καὶ διδάσκαλον, καὶ δυνατὸν πρὸς τὸ τὸς αὐτοὺς οῖτας ἐπιγ-  
ομίζειν. (u) He has a place parallel to this, on *Matthew*,  
Homil. 31.

ever he so discours'd of these Words to *Titus*, as to intimate, that a simple Presbyter, and not a Bishop, was therein described, he did not at all believe that which he insinuated; it was therefore neither manly nor modest in Bishop Pearson (for Ignorance may here be some kind of Excuse to *J. S.*) to pretend, that such an Insinuation proves *Origen* to have believ'd the Divine Right of Episcopacy.

Finally, *Origen* is adduced saying, "There is a Debt peculiar to Widows maintain'd by the Church, a Debt peculiar to Deacons, and another peculiar to Presbyters: But of all these peculiar Debts, that which is due by the Bishop is the greatest: It is exacted by the Saviour of the whole Church; and the Bishop must smart severely for it, if it is not paid. As if *Origen* could not judge, that he to whom the Church had committed the chief Care of Affairs, were to account to God for more than were others. Might not the *Ancients* think, that the *Arch-deacon* was accountable for more than were the rest? Did they therefore believe, that he, a contradistinguish'd from other Deacons, was a Divine Institution? Now, that there was pretty early an *Arch-deacon*, who had a Power over the other Deacons, appears plain from *Hieron.* Epistle to *Evagrius*; and this he never doubts to be either Lawful or Expedient. And thus have discuss'd all he alledges out of *Origen* which Citations, not having, as he tells us, (x) *Origen's* Works at hand, he took from Dr. *Pearson* *Vind.* of *Ignatius's* Epistles, *Part.* I, *Cap.* II. *Ad*

(x) §. 23.

I reckon it not a fault in *J. S.* to want Books, for to get them is not alwise in a Man's Power; but for him to pretend to give a full and determinative account of the Churches Faith concerning the matter of Episcopacy during the *Cyprianic*, or, which is the same, the *Origenian* Age, without accurate Reading, and that with an Eye to this Controversy, of all, at least the far greater part of his Works, since *Origen* made so great a figure, and left us so great, and so illustrious a part of the Writings which remain of that Age, is, in my Mind, a Fault indeed.

*J. S.* XXI. Divers other places are alledged by *B. Pearson*, which *J. S.* transcribes not: But 'tis justly to be presum'd, he wou'd, if he had thought them patter, or even as pat as these which he has borrow'd. I shall not therefore give a Detail of *Pearson's* Allegations; yea I am perswaded, if justly or not, let others judge, that I have not only made out, that none of the places transcribed by *J. S.* help his Cause; but also, that most of 'em, if taken by the right Handle, mortally wound it. I have also shew'd from divers other places of *Origen*, that he really believed all *Pastors* of Christ's Institution to be true *Bishops*, and *Bishop* and *Presbyter* in the Scripture Sense to be reciprocally one and the same. This may also be proved from many other places of the same Author, yea even from some of the remenant Allegations of *Pearson* himself; v. g. in his 6<sup>th</sup> Homily on *Isaiah*, tho' he names *Bishop* and *Presbyter*; yet, which is a clear Demonstration that he believed the Scriptural Identity of both, he makes a *Bishop* reciprocally one and the same with

with a *Minister* of the *Gospel*. Take his Word.  
" Does Christ therefore say this, that the *Bishop*  
" pouring Water into a *Bason*, and laying aside  
" his *Garments*, and being girded with a *Towel*,  
" should wash my *Feet*? Seing he says, ye  
" ought to wash the *Feet* of one another. If this  
" be the thing that is mean'd, none of you will  
" keep the Command: For none, whether *Du-*  
" *con*, *Presbyter* or *Bishop*, will take a *Towel* and  
" wash the *Feet* of every one that comes. But  
" this is the true Sense of our Saviour's Word,  
" that the *Bishops*, who are truly blessed, serve  
" the *Church*, and pour Water out of the *Scrip-*  
" *tures* into the *Bason* of the *Soul*, and endeavour  
" to wash the *Feet* of the *Disciples*, to wash away  
" the *Filth* and cast it out. And so the *Bishop*  
" observe this Command, and follow Christ;  
" and so do the *Presbyters*. Now, who sees not,  
that he here makes the *Bishop* altogether one  
and the same with Christ's *Pastor*, and mentioning  
the *Presbyter* as distinct from the *Bishop*, he  
does it faintly, for the fashion, and in mere com-  
pliance with the then obtaining Custom: And  
so ought he to be understood in every place else,  
where he speaks of *Bishop* and *Presbyter* as contra-  
distinguisht from one another. Finally, who  
can deny, unless the contrary were proved,  
which never shall, never can be done, that *Origen*,  
like *Cyprian* and the rest of his Contempora-  
ries, believed, that Christ never appointed any  
*Pastors* over his *Church Catholic*, save the *Ap-*  
*ostles* only, and their Successors? And so much  
for *Origen*.

§. XXII. Before I can return to Europe, I must take a Trip to Asia, to try, if Firmilian, schollar of Origen and Bishop of Cesarea in Cappadocia, was a *Jure-Divino Hierarchic*: J. S. undertakes to prove ( y ), that he believed Episcopacy to be of Divine Institution: And his chief Argument is ( z ), that Firmilian doth more than once, express Terms, declare himself to be of the same Inciple, in every thing, with St. Cyprian: And doubt not but he was, and scruple not hence to conclude, that he was for the Divine Right of Presbytery; or, which is all one, the Divine Right of Parity among all Pastors of Christ's Institution. Firmilian, upon the same very Principles with Cyprian, is positively declar'd his Belief to have been, that Bishops were Successors to the Apostles ( very true; y on ) in the supreme Power Ecclesiastical ( not supreme, but Sole, as is above declared ): He only founded the Episcopal Order on our Lord's Words to St. Peter: Another good Proof, as is so already evict'd, that he never believ'd the Divine Right of Episcopacy, but of its contrary, Presbytery. And here ( a ) J. S. adds his Caution, which deserves notice. " Before I proceed farther, let me interpose one Caution: It is, that although I am very well satisfied, that St. Cyprian, Firmilian and whosoever else, in those dayes, reasoned from our Lord's Building his Church on St. Peter, &c. for the Divine Institution of Episcopacy, did reason solidly, and upon good and firm Principles, as hath been demonstrated most fully and clearly by the admirable Mr. Dodwell, in his notable seventh Cyprianic Dissertation ( If they reasoned solidly, or

if Dodwell has demonstrated so much, is already discussed); "yet, if G. R. or any of his Brethren shall think fit to examine what I have said, they must not think they have done enough, when they have rais'd Mistis against such Reasonings as were used by these Fathers for asserting the Divine Institution of Episcopacy. They must remember, I say, that our present Enquiry is, whether they *believed* such an Institution? And not, whether the Arguments were good which mov'd them to believe it. And this I willingly admit for the State of the Question: But seeing, as I trust, 'tis fully cleared, that these Words, *Ibou art Peter, &c.* were the only Scripture whereon they pretended to found the Divine Institution of Episcopacy which, if it do ought, sets up one Apostle over the rest; and that notwithstanding they positively and perpetually asserted the compleat Equality of all the Apostles, making all the rest equal in Power and Honour to Peter; I can justly affirm, that these Fathers themselves never believed this their Deduction, and have as clearly, as needs be, caution'd us against it: I say, they never did, they never could, according to this their Principle, asserting the compleat Equality of all Apostles, believe that Peter could have one white more than the rest; if it was not perhaps, the Priviledge of being Moderator in the Apostolick Presbytery. Once again, suppose we, which is yet most false, that they never believ'd the rest of the Apostles to be Equal to Peter in Power and Honour, and so acted consonantly to themselves in making the Bishops, in a

their Power and Prerogatives over *Presbyters*, succeed to *Peter*, and *Presbyters*, in all their Subordination and Inferiority to *Bishops*, succeed to the other Apostles: Suppose we, I say, that they believed all this most firmly, most constantly, and most agreeably to themselves; what could the Prelatists gain thereby? They should gain, acknowledge, the present Debate; but in the very *interim*, by the same Labour, Pains and sweat, demonstrate, that it is not worth the contending for; and evince, that the Testimony of the *Fathers* for *Episcopacy* is not worth a *handful*; since, till *Dodwell's* time, who can bring *ad libet ex quolibet*, not one of the huge number of the Zealous Advocates for Prelacy was so unuseful as to use, or once to mention this Scripture *Defence of Diocesan Episcopacy*; but, on the contrary, most frequently professed, that all the *Apostles* were in every thing, in every respect compleatly Equal to *Peter*. And here I charge it not amiss to give you *Firminian's* own words, as I can *Scottish* them (d). "Now,

(d) *Inter Cypr. 75. Pag. 225.* Qualis vero Error sit, & quanta sit Cæcitas ejus qui Remissionem Peccatorum dicit ad Synagogas Hæreticorum dari posse, neq; permanent in fundamento Unius Ecclesie quæ semel à Christo supra Peccata solidata est: hinc intelligi potest, quod soli *Petro* Christus dixerit: *Quacunque ligaveris super Terram, erunt ligata & in celis: Et quacunque solveris super Terram, erunt soluta & in celis:* & iterum in *Evangelio* quando in solos *Apostolos* afflavit *Christus* dicens, *Accipite Spiritum Sanctum: Si cuiuslibet Peccata, remittentur illi: Et si cuius tenueritis, tene-* *Potestas erga Peccatorum remittendorum* *Apostolis* *est, & Ecclesiis quas illi à Christo missi constituerunt: Hoc* *episcopis qui eis Ordinatione Vicaria successerunt: Hoc* *autem unitus Catholicæ Ecclesie in qua nos sumus, & in nos versari: nostri qui Apostolis successiatus, Sacerdotia sibi* *unita contra nos vindicantes, & Altaria profana ponentes;* *aliud sunt quam Choræ & Danæ & Abiron.* *bow*

how black his Error, how great his Blindness  
( he means Stephen Bishop of Rome ) must be,  
who says, that the Remission of Sin can be given  
in the Synagogue of Hereticks, nor perseveres  
in the Foundation of that One Church, which  
was once built by Christ on the Rock; may  
be learned from hence, that Christ said to Peter  
alone: *Whosoever thou shalt bind on Earth, shall be bound in Heaven: And whatsoever thou shalt loose on Earth, shall be loosed in Heaven:* And again,  
when in the Gospel he breathed on the Apostles  
alone, saying, *Receive ye the Holy Ghost: Whose soever Sins ye remit, they are remitted unto them: And whose soever Sins ye retain, they are retained.*  
The Power therefore of forgiving Sins was given to the Apostles, and to the Churches which  
they, being sent by Christ, planted, and to the  
Bishops, who by a Vicarious Ordination suc-  
ceeded them. But the Enemies of the only Catholic Church in which we are, and the Adver-  
saries of us who succeeded the Apostles, seeing  
in opposition to us they arrogate to them-  
selves an Unlawful Priesthood, and croat Pro-  
fane Altars, what are they but *Korah, Dathan*,  
and *Abiram*.

Thus Firmilian. And now let it be even as  
S. would have it, that Firmilian founded the Ep-  
iscopal Order on our Lord's Words to Peter;  
it, that he hence concluded, that Christ made  
Peter the Head of the Order of Bishops, and the  
other Apostles of that of the Presbyters, and gave  
less Power and no fewer Prerogatives to Pa-  
pers above the rest of the Apostles than Bishops have  
over Presbyters: What then? Since Firmili-

the same *Firmilian*, in the same place, with the same Breath, roundly and with full Mouth informs us, that nothing of all these Inferences is true; while he tells us, that our Lord gave to the rest of the *Apostles* these very same Privileges that he gave to *Peter*; and so, as *Cyprian* speaks, made them all *Equal* to him, both in Power and Honour. What, moreover, is clearer, than that, in *Firmilian's* Mind ( which is proved to be also the Mind of *Cyprian* ), the *Apostles* and their *Successors* had the *whole* Power of Binding and Loosing, so that none else had the least Grain of it; and, by undoubtable Consequence, are the *only* Pastors of Christ's Institution, and the Hierarchies *simple Presbyters*; Plants never planted by Christ's Heavenly Father? And now judge, if *Firmilian* was for the *Divine Right of Episcopacy*; or if, on the contrary, he was not for the *Divine Right of Parity* among all *Pastors of Divine Institution*, and therefore for that of *Presbytery*.

Another Argument for *Firmilian's* Belief of the *Divine Right of Episcopacy* J. S. delivers in the following Words ( e ). " After he has most severely and briskly chastised *Stephen*, Bishop of *Rome*, ( as has been already intimated ) for his unbrotherly Behaviour towards such of his *Colleagues* as dissented from him; he concludes with affirming, that such his Behaviour was [ *contra Sacramentum & Fidem* ] against God's Ordinance, and the *Law* of *Christianity*, from which the Consequence is so obvious, that to name it is enough, viz. that *Firmilian* believed, that it was by *Divine Appointment*, that

( e ) S. 39.

D d

418

‘ All Bishops were combin’d into One College, as well as Obliged to maintain Unity. But he must not only name it, but proye it, before I own it: For indeed by [ *Sacramentum & Fidem* ] Firmilian understands nothing save the Unity of the Churches, which was kept up by a cloſt and amicable Correspondence among the Churches, of their *Consistories* or *Presbyteries*; the *Moderators* of which, having, with the Name of *Bishop*, got into their Hands the greater part of the Power, were the chief Managers of this Intercourse; and therefore are named by *Firmilian*, who might have been no less ready to have named *Metropolitans* or *Patriarchs*, had then the Managing of this Correspondence been enhanſed by them. This is clear from the Con-texture of the whole Discourse, more especially from the Scripture he here brandishes against *Stephen*, *viz.* the first 6 Verses of the 4 to the *Ephesians*. From this he infers, and justly too, that if *Stephen* had broken the Unity and Peace of the Church, he had contraveen’d God’s Ordinance and the Laws of *Christianity*. He says then, it was a *Divine Ordinance*, that *Unity* should be kept among *Christians*; but, that it was a *Divine Ordinance* to keep it by the Intervention of *Bishops*, as an *Order Superior* to other *Pastors*, he says not here, he says not any where.

There is yet another place of this Epistle that deserves our notice ( *f* ). Take *J. S*’s Version

( *f* ) Pag. 221. *Sed & cæteri quique Hæretici, si se ab Ecclesia Dei seiderint, nihil habere Potestatis aut Gratia possumus quando omnis Potestas & Gratia in Ecclesia constituta in ubi præsident majores natu, qui & Baptizandi & Mammæ Imponendi & Ordinandi possident Potestatem.*

of it. "No Hereticks who have cut themselves off from the Church of God can have any Power or Grace, seeing all Power and Grace is confined to the Church, in which, such Elders do preside as have the Power of Baptism, of Imposing the Hand, and Ordination. Where, in my Mind, the Term [ *Qui* ] should have been rendered [ *Who*, ] and not [ *Such as* ] ; seeing these Words [ *Such as* ] may intimate, as if there were other Elders, who had no such Power ; which I am sure, the Original will not necessarily bear: But on this I shall not insist, nor on this Question, which of all these Words [ Πρεσβύτερος, Επόποιος, Μελετων, ] *Firmilian* used ? But this I maintain to be obvious in the Passage, that *Firmilian* allows the Power of *Baptism* to none but these who have the Power of *Imposing the Hand*, or of *Confirmation*, and of *Ordination* ; and therefore no Man can Baptize, who is not a Bishop ; and by unavoidable Consequence, Christ never Instituted a Pastor but Bishops only. If *J. S.* come in with his old *Mumpsimus* of the Supreme and Subordinate Power, who can help it ? It is sure, that *Firmilian* no more allows them to delegate the Power of *Baptism* than that of *Ordination* ; which all the Hierarchies I can meet with affirm they can not. In short, all the Three Powers *Firmilian* so mentions, as that he gives them equally, and altogether after the same manner to these his *Elders*. At a word, that the Government of the Churches of *Afia* was, in the time of *Firmilian*, like that of those of the *West* and *South*, and that himself had divers *Presbyters* under him is true : that he believed our Lord to have instituted different Ranks

or Degrees of Pastors, is not at all so ; yet is now made out, he believ'd the very contrary.

¶. XXIII. I therefore return from *Asia to Europe*, and find *J. S.* at *Rome* (g) : *Rome* (say he) *Orthodox and Uncorrupted, whose Bishops, in those days, were Holy Martyrs.* And 'tis true, he retain'd the Fundations; but 'tis as true, that above 40 Years before that time she endeavoured to Mistrefs it over other Churches, and her Bishop was setting up his Crests, and breathing out the beginnings of that *Luciferian Pride*, when with his Successors have swelled (h). However it be, he is highly confident of the Succours he has got there ; and yet there are nothing but the Words of *Cornelius*, the *of the Lapsed Penitents* already wrung out of his Hands, and some few else of the like import. *The Roman Presbyters and Deacons say, they can proceed no farther till God shall give them a Bishop.* As if, about or shortly after these times, the *Dioceſes* themselves might not have readily said as much to the *Arch-bishops, or Metropolitans*, their Superiors, there being several things which, by the Laws then introduced, could not be done without them. And, *They tell St. Cyprian, how much his Vigour and his Severity so exactly agreeable to Evangelical Discipline, in the Administration of Episcopacy, comforted them amidst their great Pressure.* But this his Argument is also oftener than once satisfied : They eyed our Lord's Words to *Peter* *Mattb. 16. 19. I will give unto thee the Keys,* &c. and so insinuated, that Peter had Prerogatives a

(g) *S. 27, Gr.* (h) *Videsis Euseb. Hist. Eccles. Lib. 5. Cap. 24.*

ower over the other Apostles; altho' all Christians of that Age, and amongst others, doubtless, these same Roman Presbyters and Deacons knew well enough, and firmly believed, that the other Apostles were to a hair Equal to Peter both in Honour and Power. His other Argument [ *That in that Age it was incontestably received, at the Bishops of Rome were St. Peter's Successors* ] can move none who knows, that when they set them they made him also the Successor of St. Paul. But, let 'em e'en believe in this as seems good to S. there is no hazard; since they believed likewise the Roman Presbyters to succeed to the Apostles, or else to be none of Christ's Pastors: let him choose whether he pleases, he shall never find a Third.

§. XXIV. His only remanent Argument is taken from hence, that, as he says, they believed, that Bishops were Promoted by special Divine Decree, Vindicated and Protected by a special Divine Providence; That God did honour Bishops with extraordinary Revelations, for their Direction and Encouragement in the Administration of the Episcopal Office (i). But tho' we suppose that they believed all this, yet, since they might, as indeed they did believe, that it was profitable to the Church to distinguish into Higher and Lower Orders those Officers, of whom Christ, in his Institution, had made only One Order or Rank; it can by no means follow, that they Believed the Divine Institution of Episcopacy, but only its Divine Approbation: And J. S. himself seems to gather no more from the Premises (k). I am perswaded,

(i) Chap. 10. §. 4. to §. 12. (k) §. 9. & 12.

that in, or near these times, they would have thought it consonant enough to God's Holiness, Honour and Wisdom, to give Revelations to *Arch-bishops* or *Metropolitans*, directing them in the Administration of that which belong'd to them as such ; and yet J. S. can neither in Truth, nor consistently with his own Principle, say, that in their Mind, the Metropolitan or *Arch-bishop* was of Divine Institution : And thus his Disjunctive Supposition, that either they believ'd Episcopacy to be of Divine Institution, or else the Mystery of Iniquity, and a Government simply Unlawful, appears evidently false. For tho' the Truth of all he says be supposed, it follows not, that they believed either : They believed, that the Episcopacy then obtaining was good and lawful, tho' not of Christ's Institution. But had they seen Your Episcopacy, they had roundly pronounced it both Unlawful and Anti-christian. But to go on ; I'll suppose, that there really was a Divine Providence exercised in the Promotion and Protection of these Bishops, and that they were honoured with extraordinary Revelations ; and yet I deny, that it will hence follow, that the Elevation of Bishops over other *Pastors* was either of Divine Institution or Approval. *Polygamie* was not of Divine Institution nor, I dare say, of Divine Approval ; yet how many Cautions, Rules and Directions haue we in Scripture about it ? But somewhat more is to be said in the present Case : These Bishops had but, in a manner, One Congregation, performed the far greater part of the proper Pastor Work, and were Chosen and set apart to be the

Ordinary, and well nigh the Only Dispensers of the Word and Sacraments, in the whole Districts over which they were set; no wonder then, tho' God had much concern'd himself in the Promotion, Protection and Direction of them, by whom chiefly the Gospel was propagated; tho' there was such a Flaw in that Government, as laid a Foundation for Antichristian Tyranny. 'Tis not to be thought, that such Divine Dispensations free the Receivers of every Error: If some of these Revelations, as *that Cyprian* says he had for making *Numidicus* a Presbyter, seem to import God's Approbation of the Distinction between *Bishop* and *Presbyter*; so these he gave to order and regulate *Polygamy* and *Divorce* seem no less to import his Approbation of these; and yet both were quite contrary to the Primitive institution of Marriage. And this quite houghs and ruines his Thumping and *Achillean* Argument. But I'll go on with him, "As this Argument (*saint be*) is strong and nervous in itself, so, it is of a peculiar Force against our Presbyterian Brethren, upon such Principles as themselves value very highly, and insist on very confidently: With what Keeness and Confidence have some of them insisted on this Argument for Presbytery, that God has so frequently and observably honoured its most zealous Abettors with *Special Manifestations* of his Spirit, and *Revelations* of his *Will* and *Purposes*? How much is this insisted on in the Book, called, *the Fulfilling of the Scriptures*? What else than this Pretence to such *Communications* has so much recommended Mr. *Rutherford's Letters*? Now,

I say, seeing our Presbyterian Brethren are so apt to use and insist on such Reasonings, upon what Ground can they reject Reasonings founded upon the same Principles? Upon the Communications of God's Mind, and the Revelation of his Purposes in the Cyprianic Age (1)? But we need not reject them; we can easily reason with him on Supposition of the Truth of them, tho' Supposing be not Granting. We tell him then, that his Retortion is lighter than Vanity; on this account, that the Presbyterians acknowledged, that they had these *Manifestations* given them directly for their Support and throughbearing in their Sufferings for Presbytery, in opposition to the Persecuting Prelatists who bitterly Persecuted them on this very Score, that they stuck in Presbytery. Now can J. S. say, that there was such a Prevalent and Persecuting Faction of Presbyterians in Cyprian's time, that these *Manifestations* were given him and his Contemporaries to Comfort and bear them up in their Sufferings inflicted on them by these Presbyterians, because they sustain'd the Divine Right of Episcopacy? Were not these Presbyters, of whom Cyprian much complains, as much Episcopal as himself? I confess, had the Debate between J. S. and me been then in Agitation, and Cyprian, for taking his Side of it, been hotly Persecuted on that account, by these that took mine, and held the Divine Right of Presbytery; and had he in these Sufferings really got such *Manifestations* Confirming and Comforting him under them, or really believed that he had such Revelations; I confess

I say, that then J. S. his Argument had been nervous and pungent indeed: Otherwise, 'tis so Blunt, that it cannot pierce even the tenderest Skin, Will they say, that such Reasonings cannot be Good or Solid? Why then do they use them? ( But the huge Disparity is now manifested ) Will they say, that themselves Reason well in this matter, because they have a Good Cause; but St. Cyprian and his Contemporaries Reasoned wrong, because it was for the Assertions of a Bad Cause their Manifestations were pretended ? This he counts Ridiculous: Why pray? For this it palpably to make the Assertion justify the Argument, and not the Argument the Assertion. But, is it not granted on all hands that Revelations pretended to in favour of ought which crosses plain and universally received meanings of Scripture cannot be from God; and so far the Assertion may be said either to condemn or justify the Argument: Now, if the Goodness of our Cause be so evident from Scripture, that not only all the Reformed Churches, the greatest Lights, the greatest Bishops of England not excepted, clearly see it; see if Cyprian himself and his Contemporaries as I hope, is evinced, materially and really own'd it; then 'tis clear, that the Revelations given to these Eminent Presbyterian Sufferers may be good, and, if they were Judicious and Conscientious Men, must be Good; and, on the other hand, the Revelations brought by Cyprian and his Contemporaries to prove the Divine Right of Episcopacy, an opposition, that they pretended so them for this end, must be bad,

And

And now, from what is said is manifested the falseness of these two Propositions, into which all his ensuing Discourse on this Head resolves, viz. That, if they believed, that they had such *Divine Revelations* for the Administration of the *Episcopal Office*, they believed the *Divine Right* of *Episcopacy*; and, That 'tis more certain, that they had them than that some eminent Suffering Presbyterians had them. Nothing, I say, more false than these Propositions; as is most clear not only from what is now said, but much more fully from the former Chapter; at least as to the latter Proposition. That *Cyprian, Origen, and other Doctors of that Age, were excellent Men, many of whom Suffered for Christ*, is undeniable: But that these Presbyterians *J. S.* despises in comparison of them, were far sounder in Doctrine, and freer of odd whimsies and dangerous Dreams, is, I aver, the bulk of the Reform'd Churches being made Umpires, no less undeniable. Nor let *J. S.* challenge this a saucy piece of Boldness; Let him turn to my former Chapter, and see what I brought *E.* from his own *Whigift*, and say, if he dare, that he comes a whit short of all the Boldness I know. These very pretended *Revelations* were to many Christians, and among them, some Bishops taken for mere fancies and imaginations. So much *Cyprian* himself clearly tells, in his *Letter* (m) against his fellow Bishop and Sufferer *Pupienus*; having told him, that, because he had credited some false reports to his prejudice, he would never be at peace with him, until he got

bna (m) Epist. 66.

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Revelation from Heaven, allowing him to do it, he adds, that he had got a *Revelation Confirming the Authority of Priests, and Threatening their Opposers.* Altho' (continues he) I know that such Revelations seem Ridiculous Dreams to some, but especially to these who incline rather to believe the evil that is spoken of the Priest, (Bishop, if J. S. please) than to give credit to the Priest: But no wonder, since of Joseph his Brethren said, Behold the Dreamer.

Thus I have gone through all J. S. adduced for Cyprian and his Contemporaries their Belief of the *Divine Right of Episcopacy*: I have balked nothing, dissembled nothing, misrepresented nothing, said nothing but what, after the narrowest scrutiny I could make, satisfies mine own Conscience. I perswade my self, that I have really discuss'd and refuted all he has brought or can bring from the Authors he has used, cleared up, and set matters in their true Light; and, finally, as I promised, made bright, as the Meridian Sun, that Cyprian and his Contemporaries really and firmly believed, that all Pastors of Christ's Institution are, to an Ace, Equal in Power and Honour; that is, they believed the Divine Right of Parity among Pastors, or of Priests.

§. XXV. There is yet belonging to the Cyprianic Age; an Author or two untouched by J. S. who, I judge, may bring some Light to the present Controversie; and therefore require Consideration. The first is Origen's Master, Clemens Alexandrinus; who, altho' he published most, if not all in the Second Century, yet lived during

during some part of the Third. His words are (n). "These therefore also who have exercised themselves in the Lord's Commands, and who have liyed according to Knowledge, and agreeably to the Gospel, may be justly ranked with the Chosen Apostles. He is really a Presbyter of the Church, and a true Minister of the Will of God, if he do and teach according to the Mind of the Lord: Not because he is Ordained by Men, nor because he has the repute of a true Presbyter, but because he justly obtain'd the Rank of a Presbyter; altho' he has not here on the Earth been honoured with the Chief Seat, he shall sit on one of the 24 Thrones, Judging the People, as John writes in the Revelation. And having observed, that after the breaking down of the Partition Wall, and Joyning of the Jews and Gentiles into One Church, the Number of the Churches Rulers was doubled, and instead of the Twelve Patriarchs, or Princes of the Tribes, there were before the Throne Twenty

(n) Stromat. Lib. 6. Σέεται εὐν χρυσοῦ τοιούτου  
ἐκαστίτατος εὐλογίας κατά τὸ διαγέγραπτον τελέων θύσιον  
χρυσικόν τοιούτου εὐλογίας τοιούτην Αποστολοῖς ἐγγεγραφέντοι  
πρεσβύτεροι ἔστι τῷ διεύθετος εὐκλησίας χρυσοῦ  
εὐλογίας τοιούτου θύσιον τελέων, εὰν τοιούτην διάδοσην ταῦτα  
τοιούτην εὐθράτον χρηστογονούμενοι, οὐδὲ ὅτι πρεσβύτεροι  
δίκαιοι οὐδὲ κόρητες. οὐλλογεῖται δέ τοιούτην πρεσβύτερον  
κατολεγομένον. κανόνι εὐταῦθι εἰπτούσης γῆς πρεσβύτερον  
τημένη εὐ τοῖς εὐκοσι χρυσοῖς καθεδεῖται θεόντις οὐ  
λλος κρίνων, ἀς φοιτήσει τῷ διπολικῷ τοιούτῳ Ιωάννης.

four Elders ; he goes on thus (o) : " For here in the Church, as I judge, the Degrees of Bishops, Presbyters and Deacons are Resemblances of the Angelic Glory, and of that Oeconomy, Order or Distribution, which the Scriptures say is to be expected by these, who, following the footsteps of the Apostles, lived according to the Gospel, in the perfection of Righteousness. Of these the Apostle writes, that being caught up into the Clouds, they shall first Officiate as Deacons, and afterward be admitted into the Order of Presbyters, according to the Degree of Glory which they shall obtain. And (p) : " In the Church the Presbyters conserve that part of Worship or Discipline which Reforms Mens Lives, and the Deacons that which is for Service : In both these Ministries the Angels serve God in the ordering of things that are on Earth. From these *Clemens* his words natively, yea and unavoidably follows the following Con-

(o) ἵστι χὲ αἱ ἐνταῦθα κατὰ τὸν ἐκκλησίαν πρεσβυτέρων, πλακόνων, μημάτασσιμας αγγελιῆς θόης, κακέντης τὸν οἰκονομίας τυγχάνειν, οὐδὲ ἀπαρένειραν αἱ γεράφαι τὸς κατ Ἰχνοῦ ὅμιλοςόλων ἐπε τελεσθεῖσαι πλαισίους κατὰ τὸν ἐναγγέλλειον βεβιωκέτας. ὁν τερίλαις πετεινοὶ αἰθέντας γράφει ὁ Απόστολος διακονίσειν μὲν τὸν πρώτα, ἔπειτα ἐγκαίσταγμα τῷ πρεσβυτερίῳ κατα περικοτὴν θέξῃ. (p) Lib. 7. ὅμοιως δὲ χὲ κῃ τὸν ἐκκλησίαν, τὸν μὲν βελτιωτερὸν οἱ πρεσβύτεροι σάζουσιν πλαισίαν, τὸν ὑπερτερὸν οἱ διακόνοι, τάυτας ἀμφοὶ τὰς διάκονιας ἀγγελόι τοι ἴσπιρτεντα τῷ Θεῷ, κῃ τὸν πειρύσιον οἰκονομίαν, χὲ αὐτὸς ὁ γιατίρας.

clusion,

during some part of the Third, His words are (v. 2). "These therefore also who have exercised themselves in the Lord's Commands, and who have liyed according to Knowledge, and agreeably to the Gospel, may be justly ranked with the Chosen Apostles. He is really a Presbyter of the Church, and a true Minister of the Will of God, if he do and teach according to the Mind of the Lord: Not because he is Ordained by Men, nor because he has the repute of a true Presbyter; but because he justly obtain'd the Rank of a Presbyter; altho' he has not here on the Earth been honoured with the Chief Seat, he shall sit on one of the 24 Thrones, Judging the People, as John writes in the Revelation.

And having observed, that after the breaking down of the Partition Wall, and Joyning of the Jews and Gentiles into One Church, the Number of the Churches Rulers was doubled, and instead of the Twelve Patriarchs, or Princes of the Tribes, there were before the Throne Twenty

(ii) Stromat. Lib. 6. Εἶπεν εὖ ότι τοῦ πολεμοῦ  
εἰασκότας ἀπολαΐς γατάρ τὸ διαγένελην τελέσας βούτην  
καὶ ὑπερτυχόν τὸ τέλος ἀπλούτον τοῦ Αποστόλος ἐγγεγραμμένον  
ὅτι πρεσβύτερος ἐστι τῷ θύλακι τῆς ἐκκλησίας καὶ διάκονος  
ἀληθίας τῷ Θεῷ βιβλίσσεας, εἰὰν ποιεῖ μετάδοσην ταῦτα μετέν-  
τη ἐπὶ μετρόπολον χωροτονούμενος. οὐδὲ διὰ πρεσβύτερος  
θίκαιος γοργίζομενος. οὐλλογός δὲ πρεσβύτερος εἰς πρεσβύτερον  
κατολεγομένος. καὶ εὐταῦθι εἰπειν γῆς πρεσβύτερον εἰς την  
τιμιότηταν τοῦτον εἴποσι καὶ τέσσαρος καθεδεῖται θρόνος τοῦ  
λαοῦ χρίστων, ἀς φησίν εὑρεῖται ἀποκτηλυθεὶς Ιωάννης.

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clusion,

clusion, That tho' Clemens admitted the Distribution of the Clergy into Bishops, Presbyters and Deacons, which Custom had brought into the Church, he really notwithstanding denied, that this Division was of Divine Institution, or brought in by the Apostles. The Conclusion is Blondel's (q). B. Pearson (r) says, that it is most false: For (continues he) elsewhere Clemens writes plainly, that in the Holy Scriptures there are different Precepts or Rules given to Bishops, Presbyters and Deacons. But this Chaff is above (s) far enough blown away: Nor shall they ever find wherewith to shield them from the dint of this Testimony. For, first, he evidently Identifies the Presbyters with the Apostles Successors, 2ly. And manifestly makes the Bench of Presbyters the highest Dignity of Christ's Institution, while he makes it the greatest Honour to which any Man, who is furnished and fitted by God to the Ministry, can arrive: For his plain meaning is, that whosoever is indued with Grace and sufficient Pastoral Gifts, does, in God's account, deserve all the Dignity, and Honour that Christ ever appointed for Pastors: And therefore, 3ly. He plainly enough tells us that all the Dignity of the *First Seat*, or the *Episcopacy* which then obtain'd, was only of Human Institution (here on Earth, saith he); to which in reality, and Christ's Institution, any of the Bench of Presbyters is not a whit Inferior. Yea, the Truth is, had he not made every true Presbyter exactly Equal, by Christ's Institution

(q) *Apolog.* pag. 36. (r) *Vind. Ignat.* Part. 1. Ch. II. (s) S. 17. & 19.

him that has the *Chief Seat*, his words would have been stark Nonsense: For, what sense is to say, *He is really a Presbyter, &c. tho' he has not, here on the Earth, been honoured with the Chief Seat*; unless every one of the Bench of Presbyters be Equal in Honour and Power to him who enjoys the *Chief Seat*? 4ly. *Clemens*, having made the *three Degrees of Bishop, Presbyter and Deacon*, Resemblances of the *Oeconomy* that is among the Angels, or shall be among Just Men made Perfect, divides these *Angels and Just Men* only into *two Ranks, Presbyters and Deacons*; than which what better Argument can we wish, to prove, that *Clemens* makes the *Degree of Bishop and Presbyter* altogether one and the same. 5ly. In that Celestial *Oeconomy*, to which, in his mind, the Order here in the Church must exactly correspond, he makes the *Degree of Presbyter* the highest that can be obtained. 6ly. *Clemens* in both Angelic and Ecclesiastic *Oeconomy* makes only *two Orders of Officers, Presbyters and Deacons*: and I take it for granted, that in the Second Order, that of the *Deacons*, he believed, that Christ in his *Testament* had made no *Distinction*, *so Higher and Lower Rank*; how, therefore, can he be thought to have believed, that Christ appointed any such *Distinction* among the *Presbyters*? Indeed, his *Distinguishing* of the *Clergy* into *Presbyters and Deacons only*, proclaims, that, in his mind, Christ never appointed in the Church any *Rank, Order, or Degree Superior* to that of *Presbyters*. 7ly. To all of this *Higher Rank or Order of Church-Men Clemens Equally Assigns the same Office or Function, viz. by their*

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(q) *Apolog.* pag. 36. (r) *Vind. Ignat.* Part. 1. Cap. 11. (s) S. 17. & 19.

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their Life and Doctrine to Teach Men the Will of God, and to Reform their Lives. From all which 'tis most certain and evident, that, in *Clemens* his Judgment, the *Episcopate*, as opposite unto and distinguish'd from the *Presbyterate*, is none of God's Ordinances, none of Christ's Institutions. And thus *Clemens* at once, and with one Train quite blows up by the very foundation the whole *Babel* of the *Hierarchies*; but more especially the *Doctrine* of *Hammond*, *Dowell*, and such of them as make the *Terrestrial Church Oeconomy* so to be the *Ectype* of the *Celestial* as that the *Bishop* represents God sitting on his *Throne*, and the *Presbyters* the *Elders* in their *Seats*, as it is *Revel.* 4. since *Clemens*, in his *Comparison* of the *Celestial* or *Archetypal* and *Terrestrial* or *Ectypal* *Churches*, does not at all include God, but clearly, on the contrary, tells us, that it is only the *Oeconomy*, *Order* and *Distribution* of *Angels* and *Just Men* made *Perfect*, which by the *Oeconomy* and *Distribution* here ordain'd by God in the *Church* is resembled and represented. *Clemens* his mind is yet further cleared, and the sense we have given confirmed from his *Narration* (1) concerning the *Young Man* the *Apostle John* committed to the *Care* of a *Bishop* of some certain *Town*: For there not only are *Bishop* and *Presbyter* taken *Equipollent* and *Convertible* *Terms*; but also the *Bishop* of that *Place* is no otherwise represented and exhibited to us than a *Pastor* of a single *Congregation*.

(1) *Euseb. Hist. Eccles. Lib. 3, Cap. 23.*

§. XXVI. The second of the Authors I promised to mention is even Cyprian's Master, *Tertullian*: He indeed uses the then usual Distinction oftener than once, *Trichotomises* the *Clergy* into *Bishops*, *Presbyters* and *Deacons*, says (u), that the *Bishops* used to enjoyn to the People the Times of Fasting, and termis the *Bishop* the *High Priest* (x), without whose allowance neither *Presbyter*, *Deacon*, nor *Lai* may *Baptize*: He assures us then, that *Bishops de facto* had a Power over *Presbyters*, and allow'd, doubtless, this Power to be Lawful and Useful; but the Question is, If he founded it on Scripture and believed it to be of Christ's Institution? Which I deny. But, Dr. Parker, to prove it, says (y), that *Tertullian* (Præscrip. Cap. 32.) *has run us the Succession of single Bishops in the most eminent Churches* to the *Apostles themselves*. But did he also run up the Succession of *Simple Presbyters*, *Presbyters* as distinguis'd from *Bishops*, to the *Apostles themselves*? Does he say, as of the *Bishops*, that every one of them were *Ordain'd* by the *Apostles*, or *Instituted* by *Christ*? Now, except they prove, which they never shall nor can prove, that *Tertullian* was of this mind, their Cause is for ever lost: For all that *Parker* has done, *Tertullian* may be as much for the Scriptural Identity of *Bishop* and *Presbyter* as ever was *Jerom* or *Aerius*. But again, since it is proved, that these of the *Cyprianic*, or, which is the same, the *Tertullianic* College believed no *Paster* but the *Apostles* and

(u) *Advers. Physici* Cap. 13. pag. 597. (x) *De primo Cap. 17.* (y) *An Account of the Government*, pag. 198.

their Successors to be of Christ's Institution; tho' he there says, that *Polycarp* was by *John* placed in *Smyrna*, and *Clemens*, by *Peter*, in *Rome*; nothing will hence follow, but that these were to these Churches the Sole Ordinary Pastors, or Dispensers of the Word and Sacraments; or, that they were the meer Moderators of the Presbyteries, standing on a Level with the rest of the Presbyters or Bishops of these Churches. If he can run up the Succession of Pastors unto the Apostles, it made no less for his purpose, which was, to run up the Succession of Apostolic Doctrine, tho' the Pastor he named had twenty in the same City Equal to him in Power and Honour, than if that Pastor had enjoyed a Superiority over all of them. *Irenæus* (2), using the same Argument against the *Valentinians*, names not *Clemens*, but *Linus*. Take *Linus* and *Clemens* as Pastors acting in Parity in *Rome*, and you reconcile *Irenæus* and *Tertullian*; which else can never be done. If you repone, that since *Tertullian* there speaks of the Order of Bishops, and makes *Polycarp* the First of that Order in *Smyrna*, and *Clemens* the first in *Rome*, he must be understood as speaking of such Bishops as were in his own time, who had signal Superiority over Presbyters: I deny the Consequence; and that it is wholly Inconsequent I thus evince: I suppose, that *Athanasius*, who was Arch-Bishop of *Alexandria*, Disputing against the *Arrians*, uses *Tertullian's* Argument from the Succession of Bishops that held the Doctrine he propugn'd; I suppose again, that some two or

(2) Lib. 3. Cap. 3.

three Centuries after Athanasius, the Question, If Arch-bishops or Metropolitans be of Divine Institution? is warmly debated; and a Subaltern thereunto, If Athanasius and these of his time did believe it? The Simple Bishops plead earnestly for the Equality of all Bishops, and judge Athanasius to have been of their mind; but a Hectoring Bully, some of Parker's Ancestors, runs them all down with Parker's Argument, tho' nothing is more false; since 'tis evident from the 6th Canon of the Nicen Council, that the Power the Bishop of Alexandria had over other Bishops was never given them by Christ, but a Trick of their own of later date, which they had learned from Rome. Let the Antient Customs ( they are the words of the Canon ) be observed, that the Bishop of Alexandria have Power over all Egypt, Lybia, and Pentapolis, ( N. B. ) because the like Custom was obtain'd at Rome ( a ). And now, to Parker's other Argument: Tertullian ( saith he ) asserts de Monogam. Cap. ii. ) the Distinction of the several Orders in the Apostles own time, as when he affirms that St. Paul's Precept for Monogamy equally concern'd all Orders in the Church, Bishops, Presbyters, and Deacons. But his very Argument gores his Cause: For, could Tertullian be ignorant of that which all Men of all Times and Parties have seen, by the Force of these Texts ( 1 Tim. 3: 1. ), compelled, either in so many words, or, at least, really, and on the matter, to acknowledge,

( a ) τὰ ἀρχαῖα ἔη κρατεῖται, τὰ δὲ Λιγύστιω καὶ Λιβύη Πενταπόλις ὡστε τὰς ἐν Αἰγαίῳ νησίσια ὀπίσιμων πάντων ἔχει τινὰ ἔξεστα. ἐπειδὴ καὶ τῷ δὲ τῷ Ρώμην ἀποκέποντε τοις οὐρανοῖς ἔστιν.

that the Apostle speaks only of two Orders of Church-Men, *Deacons*, and some other one Order, if Bishops or Presbyters is foreign to the present matter. *Tertullian*, therefore, while he intimates, that, by these Texts, both Bishops and Presbyters were debarred from Second Marriages, evidently shews, that the Church had then divided into two Ranks or Orders those Church Officers who by Christ's Institution and the Apostolic Precepts made but only One Order or Degree. He insinuates also, in his Exhortation to Chastity (b), that by these Texts the Presbyters are excluded from Second Marriage; and, by good and fair Consequence, that Bishop and Presbyter are really and by Divine Institution one and the same. This may also be concluded from his 9th Chapter *de Penitentia*: Where he makes it one of the Duties of the Penitents (*Presbyteris advolvi, & Carinor, Aris Dei adgeniculari*,) to prostrate themselves before the Presbyters (among whom, doubtless, he includes the Bishop), and kneel before the *Darlings* or, at the Altars of God. The Bishop, therefore, with *Tertullian*, is really no other thing than the Presbyter, whatever Prostacy the Church, for her Honour, as the same *Tertullian* speaks, might have conferred upon one of the Bench above the rest. Nor is he of another mind, when he saith (c), *What then if a Bishop, if a Deacon, a Widow, if a Virgin, if a Doctor, or even if a Martyr should decline from the Rule, shall we therefore think that Heresies are Truths?* Now, what is clearer, than that here *Tertullian*, while he

(b) Cap. 7. (c) *Advers. Hæret.* Cap. 3.

omits the *Presbyter* and names the *Deacon* immediately after the *Bishop*, as did the Apostle, believed, that these two Officers only were of Christ's Institution, the *Bishop* and *Presbyter* were Reciprocally one and the same, and that, finally, when at other times he spoke of them as two distinct Officers, he then eyed his own time, not at all the time of the Apostles. If it be said, that tho' he omits the *Presbyter*, he substitutes the *Doctor*; let them remember that the Spirit of God while of the *Bishop* and no other he requires that he be *Διδακτης* yea and *Ελεγχτης* too, a *Doctor*, so manifestly makes *Doctor* the same with *Bishop*, that there is no reason to suppose, *Tertullian* otherwise believed. Besides, his using the word *Doctor* will no more prove, that of him he made a *third* Church Officer, than that his using the word *Martyr* will prove, that of him he made a *fourth*. Evident therefore it is, that by *Doctor* he understands the more Able and Learned of the *Bishops* or *Pastors*, and no other Church Officer; as the whole period proclaims. And this I judge sufficient to prove, that *Tertullian* really believed the Identity of *Bishop* and *Presbyter*. Some *relatists*, as *Stillingfleet*, are content to compound with us, and quite their interest in *Tertullian*, provided we do the like; because in some places (d) he appears as if he assign'd no other warrant for the Distinction of Church Officers from the People, but only the Churches Authority: But the Bargain pleases me not; for, altho' he at times rove, of which an account may be given, yet I am sure, that at other times he so

(d) *De Baptismo.* Cap. 17. & alibi.

spoke, as that his true Sentiments may be collected from his words.

§. X X V I I. To Clement and Tertullian may be added the Author of the *Apostolic Constitutions*, an Impostor who perhaps belong'd to this Third Age; who, altho' he follows the guise of his time, and Trichotomizes the Clergy, yet in a multitude of places ( e ) sufficiently declares, that in his mind Christ allow'd a Bishop to every Congregation, and made Bishop and Pastor Reciprocally one and the same. The Author of the *Pseudapostolic Canons* may be judged of this same mind, if he be not the same Man with the Author of these Constitutions: He gives Power enough to Bishops over Presbyters, as also to *Metropolitans* over *Simple Bishops*; but whether he makes this to be of *Humane* or *Divine Right* not one syllable, not one hint, for ought that I can learn.

Thus I have gone through all the Monuments that, for ought I know, belong to the *Cyprianic Age*; and tho' I am not so vain, as to allege that nothing is left to the Diligence of others yet, I trust, I have sufficiently performed what I undertook: I have evinced, that all the *Fathers* of the *Cyprianic Age*, yea and even upward to *Irenæus*, really believed, that *Parity* among *Pastors* or *Presbiteries* was of *Christ's Institution*, or *Divine Right*. I have seven years ago demonstrated the same to be the Judgment of all the *Fathers* down-

( e ) Lib. 2. Cap. 10. 15. 17. 20. 22. 24.  
28. 30. 42. 43. 44. 47. 57. 58. 59.  
& Lib. 3. Cap. 8. 15. & Lib. 8. Cap. 4. 5. 22. 30.  
35.

from the Apostles even to *Irenæus*, and dissolved all the Objections and Exceptions all the Hierarchies I could meet with had advanced : I have there also proved, that the prime and chiefest Fathers of the 4<sup>th</sup>. 5<sup>th</sup>. and subsequent Centuries were of the same Judgment : I do not think therefore, that, before my Book had been refuted, *J. S.* ought to have spoken as follows (f). It must be obvious to any Man of ordinary thinking, that it must be an Argument of mighty weight against our Presbyterian Brethren, if it can be made to appear, that Episcopacy was in the Cyprianic Age universally received as of Divine Right. All things considered, it must be an Argument of so great weight, that the obscure Discourses of *Jerom* and *Hilary* (No doubt, they are obscure and ambiguous too, a very Nose of Wax and Lesbian Rule to the Prelatists ; as are the Scriptures to the Papists) ; the mistaken Compliment of *Augustin* to *Jerom* ; the ambiguous Expressions of some lesser and later Fathers ; and the frequently unlearned, as well as alwise byass'd sentiments of the Popish School-men (Yes ; who can doubt of it, that the Popish School-men were hugely byass'd in favour of Presbytery, or Parity among Pastors) ; that all these, even in conjunction, must be very light when put into Ballance with it. In this his Discourse there is too little of either Truth or Candor ; as is now noted : And besides, it should not be an Argument worth a straw, tho' he could prove, (which yet he neither has done, nor shall be ever able to do) that Episcopacy was then so received. Moreover, I may boldly

(f) Chap. 10. §. 2.

invert his Argument thus: If both the Post-cyprianic Fathers, as also the Schoolmen have really and clearly determined against the Hierarchy for the Divine Right of Parity or Presbytery; then all the Cloudy Expressions, scarce intelligible Niceties, and insolid Harpings used by Cyprian and his Contemporaries in favour of Episcopacy, can never be a Solid Argument, that they believed its Divine Right: Since the Hierarchies will not say, that these Posterior Fathers either universally misunderstood Cyprian and his Contemporaries, or minded to depart from their Practice, and abolish Episcopacy. I say, I can easily thus invert his Argument; since I have shew'd, that the more Chief and Eminent Fathers of the 4th. and 5th. Centuries, and, in special, these be names, *Ambrose* or *Hilary*, *Jerom*, and *Augustin*, are clearly and earnestly for the Divine Inspiration of Parity, and the Identity of Bishop and Presbyter. This, I say, I have evidently made out; and have brought the greatest Doctors that ever Drank of either *Tiber* or *Thames* expressly affirming and owning the Truth I maintain.

§. XXVIII. To these, till more occur, let me add a Testimony or two; the first whereof is that of the great *Basil* Bishop of *Cesarea*; whose Words are (g): *christ says, Lovest thou me, Peter, more than these? Feed my Sheep;*

(g) Constitut. Monastic. Cap. 22. Pag. 718. Κατὰ τὸν Χριστὸν παῖδενόμεθα, Πέτρον ποικενα μεθ' εἰς τὸν τοῦ οὐκληπτούς οὐκτοναβίσσωτες. Πέτρον δὲ οὐσι, φιλεις μικρούς τούτους, ποιμανε τὰ προβάτα που. καὶ πᾶσι δὲ τοῖς ἐργασίαις ποιεσθε καὶ διδασκάλοις. τὰς δὲ ποιητὰς σεβαστούς τούτους οὐκέτι, το, μεριστιν ἀπειτας οὐδείς, καὶ νοστηρούς οὐκέτιος.

and from thence he gave to all Pastors and Doctors Equal Power; whereof this is a Token, that all of them, as did Peter, bind and loose. This is so plain, that it needs no Commentary. The other I promised, is not the Testimony of any one particular Father, but of a whole Council, and that an African Council; and so, if it be clear, contributes unexpressibly much to the Determination of the present Question: 'Tis the 4th Council of Carthage (b). Let the Bishop (say these Fathers) when he is in the Church, and sitting in the Presbytery, be placed on a bigger Seat; but when he is (intra domum) in the Manse, or House where he and the Presbyters had their Ordinary Abodes, let him acknowledge, that he is but their Collegue. What can be of greater Force and Efficacy to prove any thing, than is this Canon to prove, that these Fathers believ'd that Bishop and Presbyter, in Scripture, and by Christ's Institution, are reciprocally, and in every respect, one and the same? And so much J. S. seems to grant, provided this Reading of the Canon be genuine. But (saith he) Chamier suspects the Wording of it, I say, and thinks it reasonable to believe, that the Fathers, who made the Canon, used some other Term; and that for this very reason, that, to have made Presbyters Collegues to Bishops, had been to leave no Imparity of Power between them (i). He insinuates the same of Salmasius and Blondel. But none of all the three gives him any Assistance.

(b) Carranz. Summ. Conc. Can. 35. Ut Episcopus in Ecclesia in Consensu Presbyterorum sublimior sedeat; Intra Domum vero Collegam se Presbyterorum esse agnoscat.

(i) Chap. 6, §. 21.

The Matter, in short, is this : *Chamier* disproves the Bishop of *Rome's* Supremacy by this Argument, that anciently all other Bishops were both by themselves and him owned to be his *Collegues*; which Term imports a compleat Equality : Against which Argument he brings in the Papists Excepting, That not only these are called *Collegues*, who are Equal in Power, as the two *Consuls* or two *Tribuns*, but also these who belong to one and the same *College*; and accordingly in the 35th Canon of the 43<sup>rd</sup> Council of Carthage, the Bishops are called the *Collegues* of the *Presbyters*; therefore a Man may be the *Colleague* of his *Superior*, tho' not in that respect in which he is *Superior*. To which *Chamier* (k) answers as follows. " But all Men knew, that, in good Latine, these are *Collegues*, who are in the same *Charge*, and enjoy the same *Office*. There indeed may be in the same kind of Office divers Degrees of Dignity; one of the two *Consuls* was more illustrious than the other, and the *Prætor Urbanus* more eminent than the rest of the *Prætors*; but in the same *Office* none can be subject to another. Wherefore, wherever one is subject to another, they cannot be *Collegues*. For as to what *Pameles*

(l) Tom. 2. Lib. 14. Cap. 14. N. 12: — — —  
 Sed verè tamen sic appellari potuerunt: qui Humana mag  
 Consuetudine, quam Dominica Dispositione Episcopis sub  
 jicerentur. Itaque Canon distinguit, quum Episcopus a  
 in Ecclesia; Confessuque Presbyterorum: Tum enim sub  
 limiorema vult Episcopum sedere: Et quum est inter primi  
 tos Parietes: Tum enim præcipit, ut meminerit Episcopi  
 se esse Collegam reliquorum; id est Compresbyterum.  
 Potuit igitur alludi ad primam Primigeniamque Insti  
 tionem; quam inductus usus corrupisset.

note

notes, that in the Council of *Carthage*, the Presbyters are called the Bishops Collegues; I say, first, that I suspect the Latin Context: Because it was not then the Custom of the Church to term the Presbyters the Collegues of Bishops. But notwithstanding the Presbyters might be truly so termed; since rather by Humane Custom, than by Christ's Appointment, they were subjected to the Bishops. Therefore the Canon distinguishes, when the Bishop is in the Church, and on the Bench among the Presbyters; then it allows him to be placed on a higher Seat: And when he is within private Walls, it commands him to mind that he is a Collegue of the Presbyters; that is, only their Compresbyter. The Council therefore might eye the first and Original Institution, which the Custome that was afterward introduced had corrupted. Thus *Chamier*. And now what is clearer, than that his saying, *he suspected the Latin Context, &c.* is only an Answer brought in by the By, that he never confideth therein, that, finally, he himself fully refutes and overthrows the ground whereon he built it, and clearly explains how, notwithstanding the then introduced Distinction of Presbyter and Bishop, the Council could call the Bishops the Collegues of Presbyters, and so pronounce them intirely one and the same with the Presbyters. And this his Explication agrees, to a hair, with that which he believed to be the Mind of *Jerom*, yea and of the full Stream of the Fathers. *Salmasius* indeed says (1), that after the Distinction between Bishops and Presbyters was

(1) *Wal. Mss. Pag. 464, 465.*

introduced,

introduced, Bishops and Presbyters made distinct Orders, and the former were not reckoned Collegues to the latter. And Blondel (m), that as soon as the Distinction of Bishops and Presbyters was made, the Bishops and Presbyters made different Colleges. But, can all this make it in the least probable, that they believed not the Genuineness of this *Canon*? Or, that they who firmly believed all the Fathers to have willingly acknowledged the Identity of Scriptural or Apostolical Bishop and Presbyter, could not believe, that these *Carthaginian* Fathers might readily, eying the Primitive Institution, own and allow, that in reality Bishops were nothing else but the Collegues of Presbyters? The same *Salmasius*, (n) removing this Exception on which the Papists bring from this Council of *Carthage*, says, that the Presbyters might have been termed Collegues to the Bishops, as they were Priests not as they were High Priests: But, (continues he which makes more to the purpose, anciently Bishops and Presbyters were the same, neither did they constitute different Orders; so that 'tis hence clear, that Bishop differs from a Presbyter not by Divine Institution, but by the Churches Authority. As if he had said, But indeed the Council, when they said that the Bishops were but the Presbyters Collegues, had no such Quirkish and groundless Distinction as I have here mentioned, in view neither considered they the Custom obtaining in

(m) *Apol.* Pag. 162. (n) *De Prim.* P. Pag. 94, 95.   
Præterea, quod magis ad rem facit, iidem olim fuere Presbyteri & Episcopi, nec diversum Ordinem constituerunt. Unde jam hinc constet non Dispositione Divina, sed Auctoritate Ecclesiæ alium esse Episcopum à Presbytero.

their Age, but Christ's Institution. J. S's Argument, therefore, *ad hominem*, dwindles into nothing; *ad rem* he has nothing: Nor is it possible, that he or any Man can have any thing: For, not only is the Word *Collegue* in this *Canon*, as it is cited by *Gratian* (o), but also, for ought I know, where ever else it is alledged, and in all the Editions and Copies of this Council. And indeed, except this or some Word fully Equivalent be there, the latter part of the *Canon* can yield no clear Sense; for, the Word the *Synod* used must import, that the Bishop had got in the *Presbytery* a greater Elevation over the *Presbyters*, than they were justly obliged to yield him: Now, that which he had in the *Presbytery* was a *Higher Seat*; what Word then, if they spoke Sense, could they use, but such a one as imports the Levelling of that *Seat* with the *Seats* of the *Presbyters*; and so the Identifying of Bishop and *Presbyter*? And such a one is the Word *Collegue*, even J. S. himself being Judge: The same Fathers in the same Council decree (p), *That the Bishop shall have a little House beside the Church*, (q) *That he shall have but course Household Furniture, and a sober Dye*, (r) *That he be perpetually employ'd in Reading, Praying and Preaching*. This I think is no bad Argument, that, in the Judgment of these Fathers, Christ made all the Pastors he Instituted, Equals and *Colleagues*, and

(o) *Dist. 95.* (p) *Concil. Carth. 4. Can. 14. Ut Episcopus non longe ab Ecclesia Hospitium habeat.* (q) *Can. 5. Ut Episcopus Vilem Supeilectilem, & Mensam ac Vi- tum pauperem habeat.* (r) *Can. 20. Ut Lectioni, & Ora- tionis, & Verbi Dei Predicationi tantummodo vacet.*

allowed

allowed none of 'em to Lord it over others. This, as I am perswaded, was the Mind of the Fathers, not only of the *Cyprianic*, but also of the subsequent Ages: This was their Principle, tho', as in other things, their Practices might swerve far enough from it: And since J. S. as the Titles of both his Books seem to profess, undertook to maintain, that it was their Principle, that Episcopacy is of *Divine Right*, he does but little, tho' he should prove, that, *de Facto*, there was then an Episcopacy, tho' never so signal and conspicuous: The main, the only thing whereby he can serve himself, is the proving of this, That they really, and in Conscience held it to be of *Divine Right*. This, I am perswaded, he shall never do. I am perswaded I have clearly proved the contrary: Yea, I dare say, that not only the more Moderate Bishops, as *Jewell*, Bishop of *Sarisbury*, *Matthew*, Bishop of *York*, *James*, Bishop of *Durham*; but even the Learn'd-est of the High-Church Prelates and Prelatis, as *Taylour*, Bishop of *Derry*, and Dr. *Hammond*, were they alive, would freely assent to the Truth I maintain.

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## C H A P. V.

*The vast Discrepancy  
between the Cyprianic  
and Hierarchic Bishops  
unfolded.*

C. I.

**H**aving, in the preceeding Chapters, ruined J. S's Book, as to its main Scope and Design, and its far greater part, yea, its principal and essential parts; I shall now draw an Antiparallel of many Branches, or Differences between the *Cyprianic* and *Hierarchic* Bishop; even one of which, much more all of them together, will make evident, that there is, by far, a greater Consanguinity between the *Cyprianic* Bishop, and our *Presbyter* Bishop or Pastor, than is between him, and the *Hierarchic* Prelate.

In this Antiparallel, I shall overthrow the remanent parts of J. S's Book; and also, as I trust, afford considerable Light to the present Controversie, as 'tis manag'd from Antiquity. And,

157. 'Tis

1st, 'Tis certain, that each Scottish Bishop had more presbyteries than one, yea some, as the Bishop of *Glasgow*, had near to a dozen; as for the English Bishops, they have not so much as the least Shadow or Image of a Presbytery: But anciently, in and about the Cyprianic Age, it was not so: Any Bishop who had any Presbyters, had but one only Presbytery. This is still supposed and insinuated in their *Ignatius*; as also in both *Canons* and *Constitutions*, which are falsely called *Apostolic*; and in the *Pseud-Areopagite*. But, if you require Witnesses of better Authority, then turn to the Monuments of the Cyprianic Age: For, *Cornelius* Bishop of *Rome*, the greatest in the World, was the Moderator of one only Presbytery. *I thought meet* ( saith he ( a )) *to call together the Presbytery*. Read not only this his whole Epistle, but also many of his Contemperary *Cyprian* ( b ), and you shall find this Truth unquestionably clear. This Presbytery of *Rome*, indeed, was more numerous than one of ours consisting of 46 Presbyters ( c ): Yet all these Labour'd only among the Christians of the City of *Rome*, or such as were near its Walls; and were not so far scatter'd, as the Members of some of ours are; and so might be pretty frequently, and easily conveen'd.

But, if the Presbytery of *Rome* was great, that of *Carthage* was as small, consisting only of 43 Presbyters; as may easily be gathered from the 43 and 59 Epistles of *Cyprian*; and is acknow-

( a ) *Epist. Cornel: inter Cyprianic.* 49. *Placuit Presbyterum Contrahi.* ( b ) *Epist. 8 9, 20, 30, 35, 36, 48, 59* ( c ) *Euseb: Hist. Eccles. Lib. 6. Cap. 43.*

ledged by J. S. himself: (d) So far (saith he) as we can learn, by such Records as are Extant, all the Presbyters of Carthage were but Eight in number. So that Five made the Major part of the Presbytery. And so, it is not likely, that any Presbytery in the World came near to that of Rome; Carthage being among those of the first Rank. But whether the Presbytery was small or great, it is no great matter: 'Tis from the Writings of Cyprian, and his Contemporaries demonstrably sure, that then every Bishop was the President of one only Presbytery:

This is plainly insinuated by Bishop Usher in his Reduction. 'Of the many Elders, (saith he) who in common thus ruled the Church of Ephesus, there was one President, whom our Saviour, in his Epistle unto this Church, in a peculiar manner, stileth the *Angel of the Church of Ephesus*; And Ignatius, in another Epistle, written about twelve Years after unto the same Church, calleth the *Bishop* thereof. Betwixt the Bishop and the Presbytery of that Church, what an Harmonious Consent there was in the ordering of the Church Government, the same Ignatius doth fully there declare, by the Presbytery, with St. Paul, understanding the Community of the rest of the Presbyters, or *Elders*, who then had a hand not only in the Delivery of the Doctrine and Sacraments, but also in the Administration of the Discipline of Christ: For further proof of which, we have that known Testimony of Tertullian, in his general Apology for Christians. In the Church are used Exhortations,

(d) Vindic. Chap. 6. §. 43.

F f

Chastise-

Chastisements, and Divine Censure; for Judgment is given with great Advice as among them, who are certain they are in the Sight of God, and it is the chiefest foreshewing of the Judgment which is to come, if any Man have so offended, that he be banished from the Communion of Prayer, and of the Assembly, and of all Holy Fellowship. The Presidents that bear Rule therein are certain approved Elders, who have obtained this Honour not by Reward, but by good Report, who were no other (as he himself intimates elsewhere) but those from whose Hands they used to receive the Sacrament of the Eucharist. For with the Bishop, who was the chief President (and therefore styled by the same *Tertullian* in another place, *Summus Sacerdos*, for Distinction's sake) the rest of the Dispensers of the Word and Sacraments joined in the common Government of the Church, and therefore, were in Matters of Ecclesiastical Judicature: *Cornelius* Bishop of *Rome* used the received Form of gathering together the Presbytery; of what Persons that did consult *Cyprian* sufficiently declareth, when he wished him to read his Letters to the flourishing Clergy which there did preside, or rule with him. Thus he. Wherein he clearly yields, that every Presbytery, tho' never so small, had their own peculiar Bishop; and that the greatest Bishops, such as He of *Rome*, or *Antioch*, had but One only Presbytery in his whole Diocese.

But I shall not enlarge on a Matter so plain and bright: *J. S.* or any of his Partisans, as soon (to use his own Words) *swallow a Moon*.

rain, or drink the Ocean, as find one Instance of what they call a Diocesan Synod, consisting of one Bishop, and many Presbyteries; over each of which presided a simple Presbyter, as was the Custom during Prelacy's Reign in *Scotland*.

All Antiquity ( saith Bishop Cowper, cited by *J. S.* Chap. 4. §. 28. ) can inform us, that a *Bishop* without a *Presbytery*, is a *Head* without a *Body*; and a *Presbytery* without a *Bishop*, a *Body* without a *Head*. But is the Monster less ugly, when a Multitude of *Bodies* have but One *Head*? This is not a Poëtical but a real *Geryon*, who would have struck *Cyprian* and his Contemporaries with Horror and Amazement. Now, be it, that *Cyprian* and his Contemporary *Bishops* had even a Negative Voice over their respective Presbyteries; which is all *J. S.* gives them; yet, seing this Power did only affect one Presbytery, consisting commonly of a very small Number, with which the *Bishop* himself still Sate, Moderated among them, and conversed with 'em; and seing, on the other hand, our late *Bishops* Power was over divers Presbyteries, in none of which his Lordship stooped to preside in Person, but by those Moderators, whom, according to his absolute Arbitriment, he set over 'em; and so, which was the Crime of the Chargeable and Tyrannical Governours of the Jews, *Nehem.* §. 15. even the *Bishops* Servants bear Rule over these Presbyteries, while he himself, to conciliate the more profound Deference to his *Majest*y, 'tis the Language of *J. S.* (e) ) kept at a vast distance from, and height above all these his pres-

(e) *Vindicat.* Pag. 278.

byteries, allowing only, like some Persian Kings, a few Favourites a Priviledge of a more frequent Sight of his Face ; We come nearer to the *Cyprianic Age*, than do our Adveriaries.

§. II. The *Cyprianic Bishop*, moreover, was a constant Preacher of God's Word, and Dispenser of the Sacraments ; which constitutes a Second Difference ; and had a peculiar Charge and Flock, which makes a Third. Nor was there then, nor long afterward, any other Notion or Idea of a Bishop in Mens Minds, than that of an Affidous and Painful Dispenser of the Word and Sacraments : In this the Church of *Scotland* closely agrees with, and follows the Church of the *Cyprianic Age*. On the other hand, the Hierarchies, whose Bishop is no such thing, but an absolute Monarch and Dominator over Multitudes of Pastors and Flocks, in this Matter go quite contrary to the *Cyprianic Church*, and are as much opposite to her, as Darkness to Light : Which alone, were there no more, tho' it be supposed, that Superiority over other *Pastors*, and a Negative Voice too, be common to the *Cyprianic Bishop* with our *Scottish Bishops*, evidently demonstrates that these of the Church of *Scotland* are the true Progeny of the *Cyprianic Church* ; and the Pretenders, false Pretenders to this Dignity. Now, that not only the *Cyprianic Bishops* of the Third, but also these of the two following Ages, were constant Preachers of God's Word, and Dispensers of the Sacraments, &c. I have elsewhere made evident. (f)

(f) *Naz.*, *Quer.* Part 2, *Sect.* ult. & alibi.

§. III. To whom we may add *Basil* Bishop of *Cesarea* in *Cappadocia*, and *Ambrose* Bishop of *Milain*; the former whereof has extant a vast Number of Exhortations, and Preachings to the People: In diverse of which we learnt, that his Principal and Ordinary Work, was Preaching of the Gospel, and that to One particular Flock, which was his peculiar Charge: As in his Preaching upon *Psalm 114*. And in that concerning the *Young Man* in the Gospel, And in that against *Drunkards*, wherein he says, The Evening-Shews excite me to speak, but the Unfruitfulness of my former Labours blunts my Fervour and Vehemency; for, the Husband-Man, when the former Seeds he had sown, grew not up, becomes more heartless again to bestow Seed on the same Ground. For, if in so many Exhortations, wherewith in former times we ceased not to warn you, and through these seven Weeks of Fasting, we have, both Night and Day, declared to you the Gospel of the Grace of God, no Profit appear'd; with what hope can we think this Day to Preach to you? How many Nights have you watched in vain? &c. The like he has in his Sermon the *Youth*, and in other Discourses.

§. IV. *Ambrose* is yet more full and home to his purpose; whom many of these 93 of his Sermons, which yet remain, unanswerably prove to have been, not only a Constant and Affidu-  
Preacher, but also to have had One Only peculiar Congregation; on which he, as the particular Pastor thereof, bestow'd his Perpetual Ordinary Labours. For, "Ye your selves,

( *saith he* ) ( g ) " Brethren, know, that from  
 ' the Day I began to be with you, I have not  
 ' ceas'd to admonish you with all our Lord's  
 ' Commands, and by Exhortation and Reproo  
 ' to instill into you good Instructions, so that I  
 ' am become to most of you a pious Father, to  
 ' others a hard Master or Teacher. And ( h )  
 " I believe, that, on the former Lord's-Day, I  
 ' have said enough, and more than enough, &c.  
 And ( i ) " Your Holyness, Brethren, remem  
 ' bers my former Preaching, &c. And ( k )  
 " I, having been kept away from you for a few  
 ' Days, seem to have been wanting, or to have  
 ' been out of my Duty unto your Congregation,  
 ' and being call'd away by the necessity of ano  
 ' ther Church, I seem as if I had neglected to  
 ' bestow upon you my wonted Pains. Thus he  
 accounts to his Congregation for his absence,  
 tho' but for a few Days. And ( l ) " The for  
 ' mer Lords-Day, explaining a Chapter of the Go  
 ' spel, we went through a part of it, it remain  
 ' that we go through that which follows. And  
 ( m ) " You ought to remember, Beloved, that  
 ' on the last Lords-Day, I Preached this unto  
 ' you. And ( n ) " If, Beloved Brethren, you  
 ' well remember, on the last Lords-Day we  
 ' Preached, or Declared, that Christ himself, by  
 ' his Fasting, Sanctified the Holy Lent. And  
 ( o ) " I believe I have said enough, and more  
 ' than enough the last Lords-Day, &c. And ( p )  
 " Because Yesterday we mentioned the Thic

( g ) Serm. 5. ( h ) Serm. 15. ( i ) Serm. 20. ( k ) Serm.  
 28. ( l ) Serm. 29. ( m ) Serm. 35. ( n ) Serm. 36.  
 ( o ) Serm. 43. ( p ) Serm. 44.

let us now see who this Thief is, &c. And (q) "We proved the last Lord's-Day, that St. Peter, &c. And (r), "We told you Yesterday, That the Cross of Christ brought Salvation to Mankind. And (s) "We told you the last Lord's-Day, when we asked Pardon for our Silence, that even, tho' the Priests be silent, &c. And (t) he tells his Congregation, that he had often thought of leaving Preaching to them, because he saw, that is Preaching had little effect among them : that they never kept in Memory, or Practice, the Doctrine he taught them, but they heard superficially, and took little with them. "How few among you ( saith he ) to day will say, We heard the Bishop Preaching concerning Alms-Giving, it was a profitable Preaching, let us shew Mercy to the Poor ? He proved also largely, that 'tis an accursed thing to worship *Idols*, let us therefore search, that there be no *Idols* in our Bounds.

And now, I take it for granted, that if, as I have, by these Examples, proved, every Bishop in the Fourth Age was constantly employ'd in Preaching, as his Proper and Ordinary Work, and that to One Particular Flock ; it was no otherways in the Third, the *Cyprianic* Age ; being the Proper Function, Ordinary and Constant Duty of the Apostolical Scriptural Bishop as that of Dispensing the Word and Sacraments : and the Fourth Age used not to correct the Third, and come nearer to the Apostolic Sim-

(q) Serm: 47. (r) Serm: 56. (s) Serm: 65. (t) Serm: 80.

plicity ;

plicity; but, on the contrary, depart farther from it, and add to the Declensions that therein had been made.

§. V. But, to return to the *Cyprianic Age*: *Origen*, a chief Writer therein, describes a Bishop no other way, than an *Affiduous and Conscientious Minister of the Gospel*: For, in his 31 Homily on *Matthew*, on these Words, *Who is then a Faithful and Wise Servant, &c.* “It is evident (saith he) “that this Parable doth pertain to the *Apostles*: and to the rest of the *Bishops* and *Doctors*: Especially from this, that *Peter* doth ask in *Luke*, saying. *Doest thou say this Parable to us, or to all?* But nevertheless seeing there are many *Stewards*, ‘tis difficult to find one both *Faithful and Prudent*. For which cause, the *Apostle* saith, *So let a Man think of us as Ministers of Christ, and Stewards of the Mysteries of God*: And now it is a Question, if there be one *Faithful* among these *Stewards*. Every *Bishop* who doth not as a *Servant* Ministrate to his *Fellow Servant*, but Rules as a *Lord*, Sinneth against God.

The like he has in his *Commentaries* on *Matthew* 18, comparing the *Bishop* with respect to his *People*, to a *Nurse* with respect to her *Children*. *Whether (saith he) he be an Apostle or Bishop, let him be like a Nurse cherishing her Children.*

And this was the Practice of *Dionysius Bishop of Alexandria*, another of *Cyprian’s Contemporaries*, who was perpetually exercis’d in Preaching, Hearing the Preachings of others, Dissolving the Scruples of Troubled Consciences, in

Writing useful Books, or Epistles, for Establishing and Comforting the Faithful, and in Spending sometimes three days together in Reducing the Seduced. (u)

§. VI. But, not to insist on others of that Age, I come close to *Cyprian* himself, whom his Deacon *Pontius* (were there no more to prove it) sufficiently declares to have been constantly taken up in Caring for the Poor, Preserving of Discipline, Reducing of the Lapsers, Confuting of Errors, and Preaching of the Gospel. And *Cyprian* himself, in the 66 Epistle, tells *Pupianus*, That he *daily serv'd the Bretbren*, and clearly intimates, that a part of his Ordinary Work was to Dispense the Sacraments, *Baptism*, and the *Lords Supper*. And (x), He makes it the Ordinary Work of all Bishops, *to Serve at the Altar, Offer up Divine Sacrifices, Pray for the Safety of the People, and to be the Stewards of God*. And this, as we learn in his first Epistle, must be the Constant, and Only Work of both Bishop and Presbyter. And, accordingly, diverse of the Books and Tracts he published, are nothing else save the Marrow of a few of these many Sermons which he had to the People. And himself says (y), that *he had* (in the time of a Raging Pestilence) *Divine Revelation, commanding him Affiduously to reach*, i. e. to go on in his Ordinary Function, who others, for fear of the Plague, might desert theirs. His Great and Ordinary Work then, was personally to Feed and Guide the People;

(u) *Enseb. Hist. Eccles. Lib: 6: Cap: 40: &c seqq: ad Cap: 26. Lib: 7mi.* (x) *Epist. 67.* (y) *De Morta-  
itate, Pag: 163.*

§. VII. And that of One single Congregation, on which, as its peculiar Pastor, he bestowed his most frequent and ordinary Labours. For, Pontius, in Cyprian's Life, having inform'd us, that the *Tota Plebs*, all the Christians in *Carthage*, watched the whole Night before the Prince's House, where *Cyprian* was kept Prisoner, and on the Morrow accompanied him to his Suffering; and having set down the Circumstances thereof, subjoyns the following Words (z), "O Blessed Church or People, who, both in their Tears, and Groans, and, which was more, in their open Bursting fureh into Outcryes, have suffered with their Bishop, who was so excellent a Man, and according as they were alwise wont to hear him Preach, were in God's Estimation Crowned with him. From these Words I fear not to conclude, that *Cyprian* bestow'd his most frequent and ordinary Labours on One Particular Congregation, as being the Peculiar Pastor thereof.

§. VIII. But *Cyprian* himself will oblige us with most Luculent Proofs of this truth: His Epistle is directed *Universæ Plebi*, to the whole People of *Carthage*; wherein, "Altho' (saith he (a)) Dear Brethren, The Presbyters

(z) Pag: 10: O Beatum Ecclesiæ Populum, qui Episcopo suo tali, & Oculis pariter & Sensibus, & quod est amplius, Publicata Voce compassus est, & sicut ipso tractante semper audierat, Deo Judice Coronatus est. (a) Plenius vobis præsentiaæ suæ Diligentiam præbeant, & Exhortationibus assiduis singulos corroborare, sed & Lapsorum metes Consiliis salubribus regere & Reformare non desinante & ego quantum possum admoneo, & quo modis possum visito vos literis meis.

‘ *Britum, Numidicus, and Rogatianus, as also the Deacons, with other Officers who are present with you, Labour diligently among you, and cease not with frequent Exhortations to establish you all one by one, and with wholesome Counsel, reform the minds of the Lapsed;* yet as much as I can, I admonish you, and as I can, I visit you with my Letters. Clearly insinuating, that, had he been at home, there would have been a most frequent Congress, and personal Communion between him, and all these to whom he Writes, (viz.) the Whole Church of *Cartbage*; and that he would have been daily bestowing his Labours among them, in Correcting, Directing, and Strengthening all and every one of them, according to necessity, as did now these Presbyters, and Deacons in his absence: And having bitterly inveigh'd against some malicious Presbyters, who had impeded his Return to his Flock, he proceeds thus (b). “How great a punishment is it to me, most Dear Brethren, that I my self cannot come unto you, that I my self cannot now deal with every one of you in particular, and that I my self cannot, according to the commands of our Lord, and his *Gospel*, exhort you? My three years banishment did not satisfie them, nor my doolful separation from seeing your Faces; nor my perpetual grief and groaning, which, because I am alone, and without you, torments

(b) *Quas nunc Pœnas patior, Fratres Carissimi, quod*  
*ose ad vos impræsentiarum venire non possum; ipse sin-*  
*ulos aggredi, ipse vos secundum Domini & Evangelii*  
*us Magisterium cohortari? &c.*

‘ me

me with continual Lamentation, as do my Tears which flow down Day and Night, because hitherto I can by no means, tho' I be your Priest or Pastor, whom with so great Love, and Affection you choosed, either salute you, or give and take mutually your Embraces. Had this People or Flock been ought, but One only Congregation, which received from him the Word and Sacraments, and had Ordinary Personal Communion and Acquaintance with him, this Discourse of *Cyprian* had been most unworthy of any honest Man. The Truth is, it proclaims him, to all that stop not their Ears, to have had no moe in his whole Diocels, than he could Inspect, and Feed after the same way and manner, as a Pastor of a particular Parish is bound to Inspect, and Feed that particular Flock or Congregation : As do his Epist. 66, wherein, he intimates, that the *Church is a People adjoyn'd unto its Priest, and a Flock adhering to their Pastor*, That is, their Bishop. And the 67. Wherein he, and a whole Synod with him, not only make the Bishop an ordinary Dispenser of the Word and Sacraments, but also insinuate, that all under his Charge, all that had any interest in Calling or Receiving of him, were ordinarily Fed by, and Received the Communion from him. And indeed, both this 67 Epistle, and *Pontius* his account of *Cyprian's* Life, afford luculent Demonstrations of this Truth ; they make it clear as Light, that all and every one in the Diocels or Parish were concerned in the Calling of the Bishop ; and that all of them were Fed and Guided by him, as their Ordinary Pastor.

Pastor. And in Epistle 81, which he directeth to the Presbyters and Deacons, and *Plebi Universae*, the whole People, and wherein he Exhorts them, that at the time of his Martyrdom, which he then every Hour expected, none of them should, out of rash Zeal, run, and offer themselves to the Judge, he thus Dehorts them, (c) 'And now, most Dear Brethren, as you have been alwise instructed by me out of the Lords Commands, and according to that which you have most frequently learned when I was Preaching unto you, contain your selves in quietness. Were it not but from this one place, I doubt not to infer, That all these to whom *Cyprian* Writes, all the Christians in *Carthage*, his whole Diocese, met for ordinary One Congregation, and had *Cyprian* himself for their Ordinary Pastor, and Teacher. And thus, while I proved, that *Cyprian* was a Constant Labourer in the Word, Doctrine, and Discipline, and that he had a Particular Flock, or Congregation, on which, for ordinary, he bestowed this his Labour ;

I have, in the mean time, made appear, that this One Flock and Congregation made the whole Diocese, which makes up a Fourth difference, a Difference so signal, that 'tis even alone sufficient to cast the Scales, and prove, that the *Cyprianic* Bishop is really

(c) Vos autem, Fratres Carissimi, pro disciplina quam mandatis Dominis a me temper accepistis, & secundum quod me tractante cœpissime didicistis, quietem & tranquillitatem tenete.

¶ IX. Another evidence of the same Truth is the Paucity, and other circumstances of Cyprian's Presbyters. These were but Eight, at most ; and it is not likely, that the Deacons exceeded the number of Seven ; for *Rome* it self had no moe ( d ) ; so that, in many of our larger Parishes in *Scotland*, the numbers of Presbyters and Deacons exceed theirs. 'Tis true, they were provided for by the Church ( e ), and so might have more time for Church Work, and had also Under-Officers to assist them in some part of it ; but then it is as certain, that a vast deal of Work required either by Necessity or Custom, lay on them, whereof nothing is incumbent on ours and not all, *Dodwell* himself being Judge ( f ), but only some part of them were Doctors or Preachers ; and so 'tis not to be judged, that tho' every one of these Presbyters had had distinct Church, there were beyond three or four, at most, of Churches or Parishes in Cyprian's Dioceſs : But even these there could not be ; since a good number of Presbyters to be allotted for one Church, whereof *Nazianzen* ( g ) is a ſufficient Witneſs, asserting, the Church Officers were ſo multiplyed, that they almost, in number, overcame thofe whom they Ruled. Nor can *Nazianzen's* Testimony, with Reason, be rejected ; on the account, that he lived not in the Cyprianic, but following Age, ſince he does not in the leaſt inſinuate, that the ſuperfluouſ Multiplication of Church Rule

( d ) *Euseb.* E. H. Lib. 6. Cap. 43. ( e ) *Cypr. Epit.*  
( f ) *Difſert. Cypr.* 6. N. 4. 5, 6. ( g ) *Orat. I.*

had begun in the Century wherein he lived; No: He clearly intimates, on the contrary, that it had a slow, and gradual growth; and that in his time it was well grown, and that in time the Evil was likely so to increase, that every Man would be a Teacher, and none remain to be Taught. When any Man was admitted, in that Age, to the Degree of a Presbyter, there was no mention that the end thereof was either to fix him in a particular *Cure* for Dispensing the Word and Sacraments there, or that he should be sent to dispense them in this or that Parish, as the Bishop pleased: No: He was to stay, for the most part, where the Bishop, and all the Faithful met; and to serve, as it were, his Apprenticeship, have some Title there, Assist the Bishop in counsel, concerning the Affairs of the Church; and, finally, give a competent Proof and Experiment of his Abilities before the Bishop and Church; to the end it might appear, if he was to Succeed his own, or any other Bishop, if called to it; or to be sent forth among the People for Preaching, and Dispensing of the Sacrament to Prisoners, or to such like, who were impeded from coming to the Congregation, where all the Faithful met, and where the Bishop himself Dispensed the Word and Sacraments. When Cyprian (if we believe *Nicephorus Callist.* (b), and herein I perceive not, why we may not) was made a Presbyter, his Office was to keep the Temple; that is, as I judge, to Oversee the Sub-deacons, *Ostiarii*, and other such, as took

(b) Lib. 5. Cap. 27.

care of the Neatness, and Utensils of the Church. And *Numidicus* ( saith Cyprian ( i ) ) is added to the Presbyters of Carthage, that he may sit with us among the Clergy. This, as Cyprian there informs us, was a piece of Honour done to *Numidicus*, for the great things he had Done and Suffered for Christ: For there was in the Church a more Honourable and Eminent place a *Table* or *Bench*, where the Bishop, and the rest of the Consistory, or Presberty Sate, both when they Consulted and Judged, and also Attended on Divine Service, at which time, as Origen intimates ( k ), The Bishop used to single out one ( alwise of the Presbyters, or otherwise, I determine not ) and appoint for him a portion of Scripture to be Explained. And when in the Church of *Carthage* there were only three Presbyters *Britius*, *Numidicus*, and *Rogatianus*, Cyprian in that his 43 Epistle never once insinuates, that an Flock was by this Diminution cast desolate, or wanted their Dispenser in the Word and Sacraments; which in Reason he ought, and would have done, if each or most of the 8 Presbyters that ordinarily were in the Church of *Carthage* had had their particular Cures, or had been employ'd in Feeding different Flocks. In a word, the *Cyprianic* Presberty in most things Represented our Parochial Session.

§. X. Diverse things the Adversaries advance against this Truth, to wit, That then there were ordinarily as many Bishops as Congregations; but, their *Abellean* Argument they do not.

( i ) Epist. 40. ( k ) Part 1. Exeget, pag. 19. in part 1.  
Reg. cap. 28.

from *Tertullian's* words to *Scapula*. Take them as Dr. *Maurice* (1) translates them. " If they should offer themselves to Martyrdom, what couldst thou do with so many Thousands of People, when Men and Women, every Sex, every Age and Condition should offer themselves? What Fires, what Swords would be sufficient to destroy them? How much must *Carthage* suffer, which theret would be decimated by thee? Every one would suffer in his Relation or his Friend; and there might appear among the Sufferers Persons of thy own Rank, and of the highest Quality. If thou wilt not spare us, spare thy self; if thou wilt not spare thy self, spare *Carthage*. This Passage, tho', at first, it may look like a Demonstration, yet, I fear, it will but do the Hierarchies small service. It is certain, that the many Thousands, *Tertullian* speaks of, were all the Christians of the *Proconsular Province*, and not at all of *Carthage* alone; yea, I don't expect, that it can be prov'd, so we suppose, as *Tertullian* seems to say, the tenth part of the Inhabitants of *Carthage* to have been Christians ( just abatements being made of the Decripp'd, Young, Sick, Women, who are oblig'd to stay at Home, and others, who on many accounts, were compell'd to be absent ) that all the Christians of *Carthage* must have exceeded such a Number, as may be brought together in one single Congregation, for Hearing the Word and Receiving of the Lord's Sup-

in p. 11) Def. Dioc. pag. 358.

G g

But

But this is not all: *Tertullian*, if you allow him not the Liberty of an Orator, will perswade you, that scarce the tenth Person in the *Roman Empire* remain'd Pagan, or had not embraced Christianity. He says, *That the Christians fill'd all places, except the Temples.* And if *(saith he)* we being so vast a multitude should get away from you unto some remote place of the World, the very loss of so many of your Countrey Men, tho' they had been but of the meaner Rank, should confound your Lordship; yea, their simple departure should be your punishment. How would you be astonish'd at the strange solitude our departure should cause, and the silence and stillness of your City; as if it had expired by our departure? You would be to seek for Subjects to Govern, and more Enemies than Citizens would remain with you; but now your Enemies are more inconsiderable by reason of the great multitude of Christians, who are your Citizens, and almost all your Citizens are Christians. Thus *Tertullian*, as *Maurice* in his *Vindication*, *Pag. 501* Now, who reading these Passages, and understanding them as they found, would not conclude that there were then as good as no Pagan remaining in the Empire; which all the World knows to be quite otherwise? And why he could not Rhetoricize, and take a superlative latitude in his *Declamation to Scapula*, as well as in that to the *Roman Grandees*, none shall ever be able to give a sufficient Reason. It can no more, therefore, be infer'd from his *Declamation to Scapula* that every tenth Person in *Carthage* was Christian than

than it can from his *Apology*, that scarce every tenth Person in *Rome*, yea, or in the Empire remain'd *Pagan*.

§. XI. Another Argument, to prove, that there were in the Diocese of *Carthage*, many distinct Parishes or Congregations, they draw from the great Sum, even seven Hundred Eighty one Pounds, and five Shilling *Sterling*, which *Cyprian* (m) his Clergy and People Collected for the Redemption of Captives. *This Ordinary Charge* (for Maintaining the Clergy, Poor, &c.) was so great, (saith Dr. *Maurice* (n)) that the Sum Collected in this Diocese for the Redemption of those Captives, at the lowest Computation, must suppose a considerable Diocese to furnish it, especially so soon after a terrible Persecution.

But, as frequently falls out among Truths Enemies, *Maurice* is sufficiently refuted by his own *Dodwell*, who, in his 2d Letter to Mr. *Baxter*, having for a while laboured to prove the same point with Dr. *Maurice*, subjoyns thus (o), But notwithstanding these difficulties, I confess a single Parish (I mean the same Multitude of Christians then which might have made up a Parish according to our late Estimation) might have advanced a Sum as great as this latter of *Pamelius* and *Baronius*, without disabling themselves for future Contributions. Thus he; and proves it irresistibly, and yet affirms, that *Cyprian's* Diocese had many Parishes; and says, that it may be proved from the same words of *Cyprian*, *Misimus*, &c. Contending, that not Seven Hundred Eighty one Pounds,

(m) Epist. 62. (n) Vindication of the Primitive Church. pag. 505. (o) §. 50.

and Five Shilling *Sterling*, but 781250 Pound *Sterling* are to be reckoned: But there is no such Absurdity, but ingrain'd Prejudice will swallow it.

§. XII. Dr. Maurice saith (p.), "That Cyprian gives us hints enough of the greatness of his Diocese. The number of the Clergy there, even in time of Persecution, when he confesses several of them to have fallen away; yet even then there were so many Presbyters left in the City, that he advises them to go to the Confessors in Prison by turns to Administer the Communion to them, that the changing of the Persons, and the seeing of new Faces daily may render it less envied. But this is a Flourish; for they might have thus gone daily to the Prisons by turns, tho' there had been only three Presbyters in the City: I shall not say what this alternation could contribute to the lessening of the envy of the Gentiles; but sure, tho' all the eight ( and moe they can never prove to have been in Cyprian's Diocese) had been thus employ'd by turns to the Imprison'd Confessors, it could have contributed but little more for allaying of the fury of the watchful and implacable Enemies, who constantly would observe who came to Visit them; or if they were more Remiss, the proportion still holds, and they would little notice, tho' the same Person after a day or two returned. "When (continu  
' be) four of his Presbyters, and these probably living at some distance from *Carthage*, had Writ to him about some thing relating to the

Church, he tells his Clergy that he was resolved, from the time he was made Bishop, to determine nothing without Advising with his Clergy ; which intimates, that they were not of the Clergy residing at Carthage. I deny that it intimates any such thing : But he will prove it. "For it is not likely that four Persons would pretend to Write to their Bishop about any publick Concern of the Church without Consulting their Brethren, if they lived together with them, and met daily at the same Altar. Likely enough ; seeing these four might easily smell out, and foresee the Opposition the rest of the Presbyters would make to the thing that they designed, and therefore would endeavour to perswade their Bishop, and bring him to their mind, which they knew would be of no small service to their purpose, considering what great weight, he, both present and also absent, by his letters, had with the Presbytery ; otherwise how easily might they have consulted with their brethren, tho' they had had no daily, yea, no weekly Meeting. But Cyprian's speaking of them with this strangeness, makes it improbable that they were among this Clergy, to whom he wrote concerning them. To me, the whole Tenor of what Cyprian there says (q) makes it most probable, that they did belong to this Clergy, and that they were really a part of them, to whom this letter is directed. We have (saith the Doctor) express mention of one Country Presbyter and Deacon belonging to the Diocese of Carthage, Gaius, Hiddensis Presbyter, who from several passages of

(q) Epist. 14. (r) Pag. 504.

that Epistle appears to have been near the City, and under its Jurisdiction. But how proves he, that *Gaius* was a Country Presbyter, or Curate of any Village belonging to *Carthage*? Is it because he is called *Diddensis*? Then, even tho' he could prove, that there was a place in that Territory called *Didda*, he might on as good reason affirm, that *Cato* was Governour of *Utica*, or *Aristathus* of *Stagyra*: Nor does the mention of his Deacon any better service, since it was ordinary for each Presbyter, even within *Carthage* it self, to be accompanied with his Deacon; as is evident from *Cyprian's* own Words (s), where he will that the Presbyters, who were to give the Sacrament to the Imprisoned Confessors, should go to them by turns, one Presbyter at a time with one Deacon: And I assure my Reader, that there is not one Passage, not one word, in that or any other Epistle, whereby it appears, that *Gaius* was either nearer to, or farther from the City, than were the rest of the *Carthaginian* Presbyters; or that he had any particular Church, either in Town or Countrey: 'Tis only a dream of *Pamelius*, and in which he himself owns, that he had little Confidence. I may guess ( saith he (t) ) in a matter uncertain 'tis like, that *Didda* was a Village in the Diocese of *Carthage*, and *Gaius* was the Curate of the place. This place is most obscure. ( saith Dr. Fell (u) )

(s) Epist. 5. (t) Annot. ad Epist. 28. Si quid  
se incerta divinare licet, sit mihi verisimile, *Didda*  
pagum quempiam fuisse in *Carthaginensi* Diocesi, &  
(u) Annot. ad Epist. 34. Porro locum admodum obscurum  
fuisse hinc licet conjectere, quia non alibi de eo occurrit  
mentio.

for nowhere else is this Gaius mentioned. And it is not improbable ( saith Dr. Maurice ) that this is one of these Presbyters Cyprian complains of in another place for their presumption in receiving the Lapsed into Communion without consulting their Bishop, or the Clergy. Well, be it that it is probable, yea certain too, for me ; and say on. And the nature of their fault makes it evident that there were several Congregations now in Carthage ; for this could never have been done by a few in the Episcopal Church in the presence of all the Presbytery ; it is not probable they would have endured it ; or if they had, then they had been all in equal fault, which Cyprian does by no means lay to their charge, but lays it upon a few.

What? Might all the Presbytery then justly have endured it in these few provided they had been in different Churches ? Could they have done this without being blamed by Cyprian, as much as if they had been all in the same Church ; seeing the Power of all the Presbytery reached these few, no less when they were in different Churches, than when in one and the same with the rest ? Again, how knows he, that, at every Meeting of the Congregation, all the Presbytery was present ? It is much more probable, that frequently very few were present, one or two perhaps, with as many Deacons, who in their turn performed the Service of that day, the rest being obliged to be absent, Visiting and giving the Sacrament to the Imprisoned Confessors, the Sick, and others necessarily absent. In these and many such Works most of the Presbytery might be frequently kept absent from the publick

publick Congregation, and only come to it by their turns ; and these Presbyters who were for the immature Absolving of the Lapsed, might easily make use of their Lot and Turn, for its performance : But, I yet suppose, all the Presbyters were really present, these few Presbyters notwithstanding, might make use of their own course or turn in Divine Service, and of the favour of many, who liked well enough to have some abatement of their wonted severity, for Absolving of the Lapsed ; and the rest of the Presbytery might openly shew their Dislike of the Practice for the time, and expect the Concurrence of their Bishop, in order to their proceeding to Censures ; but this, which superabundantly repells what the Doctor here advanced, is said, on supposition, that these Presbyters Absolv'd the Lapsed in a Church or Place appointed for Ordinary Administration of the Word and Sacraments ; of which supposition there is no necessity ; it being most likely, that these Presbyters Absolv'd them by their Testimonials, where they desired it, and Communicated with them in time of Sickness, or in Private, or Irregular Meetings, which they began to keep, inclining to Schism or Faction.

§. XIII. But the rest of the Diocesses of Africa (continues Dr. Maurice) were some of them distributed into several Parishes : For Caldonian African Bishop makes mention of one Felix, who did the Office of a Presbyter under one Decimus another Presbyter of Caldonius's Diocese, as we appear from some passages of that Epistle. The Decimus

Decimus and also *Felix* lived in the Diocese wherein *Caldonius* presided, I doubt not; but, that *Decimus* was a Presbyter, as distinct from a Bishop, I deny with the Learn'd Dr. *Fell* (x), who allows him to have been *Caldonius*'s Predecessor: The same Learn'd Author judges it probable, that *Felix* was no Presbyter, but Clerk to the Presbytery; and whatever Office he had worn, it seems evident, that he was not in the Exercise of it, when he was staged for Christianity. But tho' we yield, that *Felix* was a Presbyter, it will by no means follow from *Caldonius*'s words, that he Officiated in a distinct Church from that of the Bishop: He says, That he was his nearest Neighbour; to wit, nearer than the rest of the Presbyters, and therefore he knew him better, having more occasion of private converse with him; That he Officiated in a distinct Church, not one syllable or intimation.

§. XIV. His other Argument, for the Amplitude of the Diocesses, and Multitude of Congregations in each of them, he takes from the authority of Bishops met in Councils. "The next (aitb be (y)) is at *Lambese*, where there were present Ninety Bishops, the most numerous Council we read of in *Africk* before the Schism of the *Donatists*: Nor is it to be wondred, there

(x) Annotat. ad Epist. 24. *Forte Presbyterium subministrare, idem erit quod ministrare, aut illo munere defungi; ite felix Presbyter fuerit Decimi, qui decessor Caldronii Episcopatu ————— & fieri poterit ut concessus ius, Scriba aut Notarius dicatur, Presbyterium subministrare.*  
) Pag. 509.

should be so many Bishops met together in a Provincial Synod, since the Province of Cyprian contain'd Africa, properly so called, Numidia, and the two Mauritania's, and we find several Councils composed of the Bishops of all these Provinces less numerous than this against *Piscatus*. Thus he. But his Friend Dr. *Ho* contradicts him, and tells him, "That Cyprian Province was Africa properly so called, or the *Zugitan*, and that the mention of the two Mauritania's had crept in from the Margent. In Word, he suspects, that the whole Clause [*Habentiam Numidiam, & Maurianias duas sibi coherentes*] is forged (z). Nor do these Councils composed of all the Bishops of these Provinces and less numerous, any Kindness at all to the *D*. One of them is that of *Carthage*, consisting of Eighty Seven Bishops; a less number indeed than was that of *Lambese*; but then we must remember, that the Question about which they met at *Carthage*, the Rebaptizing of these who return'd from Heretical Communions, had great Intricacy, and so divided the whole Church, that 'tis no wonder, if many absented as *Non-liquers*, waiting for further Light: And doubtless, some considerable part joyned with *Stephen*; and, knowing whether Cyprian and his Adherents inclin'd, would be ready to stay home, rather than to be Outvoted by the greater number. I say, if we reflect upon this, and consider the number of these, that upon other

(z) Annotat. in Epist. 48. *Duarum Mauritanianum mentio, fortasse ex margine irrepsit.*

account

accounts were necessarily absent, and the vacant seats; but especially, if we consider the Paucity of Christians then in these parts; it may reasonably be concluded, that, indeed, there were as many Bishops as Congregations. But more may be said; for it is plain, that the Council that consisted of Eighty Seven Bishops, was nothing else but only some few ( if deputed from the particular Provincial Synods, or if coming together by chance, or, lastly, if gathered and invited thither particularly by *Cyprian*, determine not ) of each of these Provinces; as evident from this, that all the Bishops, who met there, of the *Zeugitan* or Proconsular Province, scarce exceeded Twenty, when it was a time of great Peace; whereas, in another Assembly of the Bishops of this Province, after a soft terrible Persecution, when many had been kill'd, many Banish'd, and many Laps'd, Four Two conveen'd for Settling Discipline, as Maurice himself acknowledges (a). Another thing that persuades me, that these Eighty Seven were only a certain number of the *Antiochenians* invited thither by *Cyprian* their *Chief*, *Archbishop* of the first *See*, is, that we find not so much as the least Jar, Dispute, or Hesitation about a Question that then exercised and puzzled the greatest Lights of the Church, and well nigh divided it into halves: There was a compleat Concord without the least Dissent or Protest to the contrary.

But, to return to *Lambese*; if that Council with its Circumstances be well consider'd, it will ap-

(a) Pag. 511.

pear,

pear, that it is far enough from countenancing the Diocesan Episcopacy, and that these Ninety Bishops were but a part of these of *Numidia* alone, for these were sufficient for deposing of a Bishop who was not the *Chief of the Province*, or *Bishop of the first See*, but of an ordinary Town *Lebese*; and accordingly ( which a General Council of *Africk* rarely did ) there these Bishops met, and it seems evident, that Cyprian's Predecessor ( for the Council was held before Cyprian himself was a Bishop ) went not thither, but only, as occasion affoorded, declar'd his Approbation that *Numidian Synod's* Deed; and it would seem, that either *Privatus's* Heresy was very small, or very plausible; for in Cyprian's time he offer'd himself to be try'd at a Council of *Carthage*, but was not admitted ( b ): Hence probable, that a considerable part of the Bishops of *Numidia* might either favour *Privatus*, or least be *Non-liquets* in the Case: Add, as is said to these, the vacant *Chairs*, and such Bishops as on many accounts would be absent, and consider the Paucity of Christians in *Numidia*, a place far less Civilized, and so far less Christianized than was *Zeugitana*, and then there shall be no just doubt, that there were as many Bishops as Congregations.

§. XV. I have made good elsewhere ( c ), by other Arguments, so even from the Conclusions of our most Learn'd Antagonists, That not only all Cities, but also every good Village had a Bishop, and that only some part of the people that dwelt in Cities of the *Roman Plantation*

( b ) Epist. 36. 59. ( c ) Naz. Quer. Part I. § 7.

were Christians, and very few of the Country People, the Body thereof remaining Gentiles, long after the time of *Cyprian*: Add to all this the Concession of Dr. *Fell*, who yields, that *Agatianus* was only the *Bishop of a Private Little Town* (d); which is no less true of the far greater part of the *African* Episcopal Sees: Add also, that the Latine Tongue was only spoken in the *Colonies*, and got never any considerable Footing among the rest of the Inhabitants; in Latine only was the Gospel Preached, the Gift of Tongues in *Cyprian's* time was eas'd, and the Pastors understood only the Latine, their Mother Tongue; or, if they had Greek, the Body of the *Africans* no more understood it, than the Latine. And here 'tis to be noted by the way, that this the Ignorance of the Latine Tongue among the Throng of the habitants of *Africk*, may be looked on, as one of the most probable and accounting Reasons, how it came to pass, that, at the first Irruption of the *Mabometans*, the Light of the Gospel was totally Extinguished; which direful Vastation scarce fell out any where else. But to return; this one Observation, seing the far greater part of the Country People were the old Inhabitants, mortally wounds their Argument drawn from the pretended Largeness of the Territories of Episcopal Cities.

S. XVI. Wherefore, tho' we should give them *Alexandria*, *Carthage*, and such great Cities, yet were we even with them, and much

(d) Annotat. in Epist. 3. *Urbeculae privatæ Episcopæ*,

more.

more; it being certain, that, long before Cyprian's time, there were many thousands of bishops, besides these (e). But we dare not be so liberal in prejudice of Truth; our greatest Adversaries will acknowledge, that we are not obliged to make such Concessions: I have already demonstrated, that there was but one Congregation in all Cyprian's Diocese, and satisfied what they bring from Tertullian's swelling *Hyperbolises*, and from all their other Common Places; and tho' they could bring much more, it might well be a Difficulty, but could never counterpoise these unanswerable Testimonies of Cyprian himself, which I have adduced. I have moreover evinced elsewhere (f) against the Cavills of Dr. Maurice, That the same is the Judgment of Mr. Mede; yea Mr. Mede is expressly yielded to us by Mr. Dodwell (g): *It vain* (say he) *therefore does Mr. Mede gather from hence, that there was then only one Communion-Table in the Bishop's House.* Of the same Mind, as in another place is shown (h), was Dr. Heylyn; and Dr. Hammond bears him Company, and affirms, that, in Tertullian's time, which is well nigh the same with the time of Cyprian, all Christians received the Sacrament only out of the Bishop's own Hands (i).

(e) Aug. contra Crescon. Lib. 3. Cap. 3. (f) Naz. Quer. Part 2. Sect. 4. (g) One Altar, Cap 2. § 8. (h) Naz. Quer. Part 2. Sect. 10. (i) Dissert. 3. Cap. 7. § 5. Sic Tertullianus de Cor. Mil. Non de aliorum quam de Praesertim Manu Eucharistiam sumimus, quod idem sub nomine affirmat Justinus. Et Dissert. 4. Cap. 17. § 1. Illud itidem à Tertulliano, &c.

§. XVII. But the Christians ( saith Dr. Maurice ) had not the convenience of great and capacious Burches at that time, and might not be very willing to raise extraordinary Fabricks, lest they should expose themselves too much to the Observation and Envy of their Enemies. But Mr. Dodwell is of a contrary mind, and yields, that all the Christians, not only in *Carthage*, but also at *Rome*, could and did meet ordinarily for Hearing of the Word preached by the Bishop himself, and Receiving the Sacraments. (1) "The great Reason that inclines you to believe the Paucity of Christians in these times is, that, in great and popular Cities, they were able to Communicate at one Altar. — But you might as well have concluded whole Cities indeed, nay whole Nations, to have no more People in them, than our ordinary *Parochial Assemblies*. You know every clean Male in *Jewry* was to appear before God, &c. Other such *National Assemblies* instances, and adds. "Nor were only Sacrifices common to these vast Assemblies from the same Altar, which is more easily intelligible, but Speeches also were made to Numbers much greater than our *Parochial Assemblies*, which believe you will think the greater Difficulty, now the *Bishop*, who, you say, then was the *Principal*, if not the only *Preacher*, should be heard in a Multitude proportionable to a *Populous* City. Yet is this so far from being *Incredible*, that it was in those Ages frequently practised. Will not instance in places of special contri-

(1) *Defence Dioces.* Pag. 358. (1) Letter 2. to Mr. XVII. 52.

‘ vance,

vance, as that at the *Roman Rostra*, the *Theatres* and *Amphitheatres*, where many thousand sometimes 100000, or more, have heard with convenience. And yet it is very probable that these publick places of *Religious Assemblies* were contrived with convenience for the purpose. — Our Saviour preaches his Sermon on the Mount to great Multitudes from several places, *S. Matth. 4. 25. v. 1.* And several other places, to 4000 at one time, and 5000 at another, though in *Wildernes*; which we may guess, how much Greater Auditories were in *Populous Cities*. — And by the Multitudes converted by single Sermons of the Apostles, you may easily conjecture the *Vastness* of their Auditories. — Thus you see, that it will not follow, that the Number of *Christians* must have been few, if they assembled in one place for the *Word and Sacrament* and if the *Bishop alone* had Preached. (m) And even afterwards we find Preaching not always performed by the *Bishop*, though I am indeed to think it was ordinarily. (n) There was also a third Expedient for these Numerous Communions, that tho' indeed the *Roman Assemblies* where the *Blessed Sacrament* was ordinarily solemnly Administred, were *only one*, even these *Populous Cities*, and that in the Power of the *Bishop*; yet in private and occasional Assemblies *Presbyters* were permitted to do it by leave of the *Bishop*. — As for Preaching — you cannot prove that to have been

(m) §. 53. (n) Ibid.

appropriated to the Bishop, as that ordinary Presbyters were excluded from it. All that can be pretended to this purpose is, that the *Exhortation* with the *Communion Office* was then generally in the presence of the Bishop, and that, in his presence, it was not usual for Presbyters to Preach (for this is the only thing that was thought so strange in the Preaching of *Origen* before *Theophilus*, and *S: Austin* before *Valerius*, that it was done in the presence of their Bishops) and that the Power of Ecclesiastical Assemblies, upon what pretence soever, Preaching as well as other Offices, was appropriated to the Bishop. Hence, nothing is clearer, than that, in *Dodwell's* mind, about the time of *Cyprian*, all the Christians in the greatest Bishopricks, yea even in that of *Rome* it self, did and could meet Ordinarily, that is, every Lord's Day, at least, in one place, for Hearing of the Word, and Receiving the Sacrament; that they could all easily enough not only Participate but Hear; that the Bishop himself was the Ordinary Dispenser of both Word and Sacraments; and, finally, that a Bishop and an Ordinary Dispenser of the Word and Sacraments, was, by all Men, looked on one and the same Person. And tho' their church at *Rome* was not, doubtless, Extraordinary for Curious Architecture, yet it was certainly very Great and Capacious, seing all the Roman Christians endeavour'd what they could to have but one Communion Table with their Bishop: And the State allow'd them, except in times of Persecution, to make their church as large as themselves saw convenient.

This *Lampridius*, in the Life of *Alexander Severus* tells us : " When ( saith he ) the Christians had possessed themselves of a place that had been publick, and the Cooks contended, that it belonged to them ; the *Emperour* determined That it were better God should be there Wor ship'd; tho' any way, than that it should be given to the Cooks. Hence it appears, that this place was sufficiently ample, and that none but the Cooks, for their own private profit, envy'd the Christians a large Church. Dr. *Burnet*, his 4th Letter out of *Cornelius's Epistle to Fabius*, guesses the Christians of *Rome*, in *Cyprian's time*, to have been about *Fourty Five Thousand*: The Number is great, yet not the half of these *Do well* allows to meet in one Assembly, and conveniently Hear and Participate: But, all just *D*efalcations being made, how small a part of the *45000* Souls could ever at once come together. It is most questionable, moreover, if the Proportion of poor Christians to the rest be not much greater than he makes it, which is *One Thirty*; and if each *Presbyter* had not the Specie of far fewer than he gives them, which is *A Thousand Souls*. Now, if we compare *Eight Presbyters of Carthage* with the *46 of Rome*, from whom the Dr. took his Estimate of *Roman Christians*, and give the like Number proportionably to them, the Christians of *Carthage* exceed not *8000*, from which Number due Abatements being made for the Absent, the Congregation will not be very unweil. And yet Thousands of *Bishops* there then were, each of whom had fewer *Presbyters*, and

fewer People, than had *Cyprian*, if we except some, and perhaps two or three more; No Bishop can in Reason be deem'd to have had so many of either.

§. XVIII. Most untrue, therefore, and slippery are these *J. S.* his Words (o), "The *Cyprianic* Bishop was not the Pastor of a Flock, i. e. a single Presbyter, having the Charge of a single Parish, after the Presbyterian Model: For a Bishop, in these times, had many such Presbyters under him. *Cyprian* himself (whatever he had more) had no fewer than Eight under him in the City of *Carthage*, besides the adjacent Villages. *Cornelius* was over Forty Six. or, seeing the *Cyprianic* Bishop had only one Congregation in his whole Diocese, and was the Ordinary Dispenser of the Word and Sacraments to that Congregation, and so had personal Communion with all his Flock every Lord's Day at least, or so often the Lord's Supper was then Administered) and therefore could take a particular Inspection of the Souls of the Flock, he differs as much from the Hierarchic Bishop, as light from Darkness; and in the very Nature and Substance of the Ministerial Office, is to a man, like a Presbyterian Bishop, or Pastor of a single Parish; and, tho' he should have a Thousand Presbyters under him, it makes no notable difference. His Nickname of *single Presbyter* we regard not; these Creatures of Superstitious minds, which never had a Syllable of Allowance for the *Word of God*, are theirs, not ours, who have a thousand times demonstrated, that, in

(o) *Princip. Cyprian.* Pag. 10.

Scripture Account, the Office of Bishop and Presbyter is Compleatly and Reciprocally one and the same.

Lastly. As for his Village Presbyters under Cyprian, there is just as much mention of them there, as of the Bishop's Crosier, Corner-Cap, or Tippet; yea, J. S. in his *Vindication*, really acknowledges, that such Presbyters there never were: For, to prove, that Cyprian could control the Major Part of the Presbytery, he says (p) "Cyprian was Bishop of Carthage, and when he wrote his 43d. Epistle, there were only Eight Presbyters belonging to the Church of Carthage: Of these Eight, Five, viz. *Festunatus, Jovinus, Maximus, Donatus and Gordius* united their Counsels against him: And the only, *Britius, Rogatianus and Numidicus*, stood with him: Had he been no more than a *Simpler Moderator of the Presbytery*, 'tis manifest, he had been fairly and legally, and irreprehensibly *Out-voted*, for he and his *Three* made up all but *Two*, and there were *Five* against him. And indeed he still, as occasion requires, supposes and intinuates, that only Eight Presbyters of Carthage in Cyprian's time, can be found.

§. XIX. If it be yet objected, That then there might not be many Bishops in one city, and that the Numbers of Christians, in Process of Time, grew vastly greater, than they had been at the first Plantation of Bishops, yet the Answer never divided the Diocesses; The Answer is easie: That their giving of but one Bishop to a City, was because they thought, that this

(p) *Vindic.* Pag. 348.

in Expedient for Peace, Order, or some other such Good ; and not at all, because they judged of Divine Institution : They knew well enough, that it had been otherwise : And if we believe S. (q) Stephen Bishop of *Rome*, and immediat successor of *Cornelius*, who, I think, was the first that mentions the Custom, judged, that both *Peter* and *Paul* were *Bishops of Rome* : And *Rufine* his Preface to the *Pseudo-Clemens* his *Recognitio*, informs us, that both *Cletus* and *Linus* were once *Bishops of Rome*, *Peter* yet living, and residing *Rome* as an *Apostle* : But of this largely elsewhere (r).

Now, as to this, That they divided not their Diocesses, as Christians multiplied ; It may be answered, That the good Men of the *Cyprianic* had little Hope of any further Encrease of their Numbers ; for they were instantly looking the coming of *Antichrist*, and the end of the world (s). And afterward, when Christianity had Authority on its side, and therewith a huge Encrease of Christians, Corruption encreased no less ; and accordingly they were so far from dividing or multiplying Diocesses, that they used at diverse into one ; or, which is really the case, set up one *Metropolitan* over many *Bishops*, *Exarch* over many *Metropolitans*, &c. yet, when they thought it contributed to their Design, they spared not to make Diocesses enough, and both *Catholicks* and *Donatists*, that they might in Number be superior to their Adversaries. This Dr. *Maurice* himself acknowledges,

Vindic. Pag. 240. (r) Naz. Quer. Part 2. Sect. last. Cyp. Epist. 58. & 67.

and gives a long relation of it out of *Augustin* (1). "Wherever (saith he) they (the *Donatists*) could make the least Party imaginable they appointed a Schismatical Bishop; and not content to equal the Number of the *Catholicks*, they divided the ancient Dioceses and erected several new Episcopal Seats, that by the Number of their Bishops at least, they might appear to be *Catholicks*. — It was not long after this Breach, but we hear of unusual Numbers of Bishops met in Council and one of the *Donatists* of *Carthage* had no less than Two Hundred and Seventy Bishops. — Some time after, when they quarrelled among themselves, they called a Council of Three Hundred and Ten, *Bagaiense* against *Maximus*. The *Catholicks* observing what Advantage this Reputation of having a great Number of Bishops gave their Adversaries, thought necessary to make use of the same course themselves, and to make as many Bishops as they could; therefore they order, that, whatever part of a large Diocese should be willing to have a Bishop of their own, if the Bishop, under whom they were, should consent, a new Bishoprick might be erected. — Nor was this all, but, where the *Donatists* had driven out, or perverted all the *Catholicks*, they set up a Bishop, as soon as ever they set up a Party, and sometimes in the same Diocese, there were three or four *Catholic* Bishops. Thus he. And goes on shewing that they then used to set up Three, Four,

(1) *Vind. Prim.* Pag. 516. & seqq.

or Five, where they had but One before. From all which it is most evident, that both Parties agreed in this, That no Divine Prohibition debarred them from making many more Bishops, than there were Cities; yea, from making indeed as many as there were Flocks or Congregations to be Fed and Rul'd. 'Tis true, he there also shews, they mutually objected to one another, that the Practice was contrary to Antiquity; but himself acknowledges, that his Objection was despis'd on both sides.

§. XX. Nor deserv'd it better Treatment, being perniciously false as to its Consequence; presupposing, that, tho' the Multiplication of Christians were never so great, yet they ought to have no more Bishops or Pastors, than the handful, who were first converted to the Gospel, required: Nor is it truer in its Antecedent, being evinced elsewhere (u), That even, in the earliest times of Christianity, there were, at least, no fewer Bishops than Flocks or Congregations; and that a Bishop and a Conscientious Minister of the Word and Sacraments, were computed one and the same: To which may be added a Multitude of Places of the Book that drive which saith (x): "Let the Bishop love the Laicks as his Children, being Affectionat unto them, and Cherishing them as Eggs for the Production of Birds, or like the Chickens under the Hens Wings, that they may grow;

(u) Naz. Quer. Part 1. Sect. 7. Part 2. Sect. 4, 9, 10. (x) 2. Cap. 20. ἡμίνεις ὁ ἐπίσκοπος τῶν ταῦτας. ΚΑΤΑ, &c.

Admonishing all, Reproving all sharply, who  
need sharp Reproof. — And, Feeding the  
People peaceably, Confirming the Troubled,  
Healing the Sick, that is, Establishing by Do-  
ctrine him who is Weak in the Faith, also  
Binding up the Wounded, that is, Binding up  
by Exhortation and Admonition him who  
Wanders, or is Shaken or Broken with Sins, so  
that he halts in the way. — And, He who  
hath Sinned, and is ignorant of the Promise of  
God concerning Repentance, and God's great  
Patience, and Long-sufferings, and also is ig-  
norant of the Scriptures which shew forth Re-  
pentance, because he is not taught by thee, O  
Bishop, he indeed through Ignorance doth  
perish, but thou, as a Loving Governor, and a  
Sedulous Pastor, seek after him, while thou  
numbers thy Flock, &c — And, Feed the  
Flock not by Constraint, neither Imperiously  
with Contempt, as if thou hadest Dominion  
but as a good Pastor, gather the Lambs into  
thy Bosom, Cherish those that are with Young

Which thing, without doubt, can agree to  
none, but to a Parochial Pastor of one single  
Congregation. And (γ) "You must offer  
your Sacrifices, that is, your Offerings, to the  
Bishop, as being Priest, either by your selves  
or by the Deacons. As also your first Fruits

(γ) Ibid. Cap. 27. — προσίκεις δύναται, καὶ δια-  
τὰς θυσίας οὐ μωρὸς οὐτοις προσφοράς των επικακτῶν προσφέτει  
περιχρήσει. οὐ δέ εἰσι τοις οὐ δια των δικαιούσων, οὐ μην δέ, οὐ  
καὶ τὰς απαρχάς, καὶ τὰς δεκάτας, καὶ τὰ ξένεσια αὐτῶν προ-  
γένεται. οὐτοις γαρ γνωσκεις τὰς δικαιούσων καὶ ξένεσια αὐτῶν προ-  
γένεται τοις αρμέζοντος.

and

and Free-Will-Offerings, for he (the Bishop) well knows the Indigent, and distributes to every one as is meet. Where 'tis undeniable, that the Lord's Supper was celebrated only where the Bishop was, that he knew particularly all the Indigent, and their Cases, and might and did distribute to each of 'em accordingly; and consequently it was impossible for him to be ought else, but the Pastor of a single Congregation. And when these Supposititious Apostles are ordering the ordinary Publick Worship of the Church: "Let (say they (z)) the Seat of the Bishop be placed in the midst, and let the Presbyters sit on each side of him, and the Deacons stand by them ready, and let it be their care that the People sit orderly in the other part of the Church. Let the Reader from a high place Read the Books of Moses.

Let another Sing Davids Psalms.

And then let a Deacon or Presbyter Read the Gospels. And when the Gospel is Read, let Presbyters and Deacons, and all the People stand with great silence. Then let the Presbyters Exhort the People, but not all of them. And last of all, let the Bishop who is like the Steersman of the Ship, Exhort the People. And after Prayer let some of the Deacons set

(z) Cap. 57. πάσθε δε μετό· ο τοι επισκόπων θεραπεύεται δε αυτοι καθεζόντων το πρεσβυτερον, καὶ οι παῖδες πατεράθωσαν, περιβολα δε τοι την εἰς το πρόπερον οι λαίκοι καθεζόντωσαν μετα πάσους πονηρίας καὶ πτίξιας, καὶ τελευταῖς πάρτων ο επίσκοπος, ος καὶ κυβρύτης.

about

about the distributing of the Eucharist. —  
 Then let the Deacon which assists the Bishop,  
 say to the People, Let none hate or malign  
 another. — Then the Priest or Bishop  
 having Prayed for Peace, let him bless the  
 People, as *Moses* commanded. Let the Bishop  
 therefore Pray in these words. O Lord pre-  
 serve thy People, &c. Every order by them-  
 selves receives the precious Body and Blood of  
 Christ. Thus these pretended Apostles,  
 Hence tis clear, that Anciently every Bishop had  
 only one Church in all his District, who there-  
 in, together with all the Presbyters, did ordi-  
 narily, that is, each Lords Day, partake of the  
 Lord's Supper, and perform Divine Worship.  
 These Constitutions ( saith Dr. *Maurice* (a) ) are  
 fable and forgery: Because ( saith Dr. *Parker* (b) )  
 of that Books many and uncertain Interpolati-  
 ons, it is altogether useless. Not so ( saith *Dod-  
 well* ), (c) They are most ancient Constitutions. And  
 The Canons of the Apostles ( which to the Hiero-  
 chicks are compleatly another Bible ) seeing they  
 are shreads of these Constitutions, the matters ( viz.  
 which in these Constitutions were largely handled  
 reduced into a compend, and at the end of the  
 Constitutions represented to ones view, cannot be better  
 explained than out of these Apostolical Constitutions.

(a) *Def. Dioces. Episc.* pag. 121. (b) *Account  
 the Government of the Christian Church.* Pag. 8. (c) *De  
 Cyprian.* 10. n. 1. *Hi canones, cum Constitutionum lacin-  
 sint, quae nimurum ibi fusius disputata essent, in brev-  
 rem formam redacta unique intuitui sub finem repra-  
 tata; nequeunt proinde melius quam ex ipsis constitutio-  
 bus explicari.*

Parker and Maurice had, doubtless, as much extoll'd these *Constitutions*, had they not seen in them what *Dodwell* saw not, for *Ipse Bernardus non vidit omnia*, even something that utterly destroys Diocesan Episcopacy; for 'tis certain, that when these *Constitutions*, as we now have them, were compiled, either the custom of having no fewer Bishops than Churches, or Congregations, obtained, or at least it remain'd fixed in the minds of Christians, that it once had been so, else the Author, or Interpolator, who liked nothing better than to have a *Jewish Hierarchy* introduced into the Church, and every Bishop look'd on as a grand, absolute, and formidable Prince, would never once have insinuated such a thing; yea he had given to every Bishop a multitude of Churches or Congregations, had not his design, which was to make the whole Composure, as it now stands, go down, and take for a piece of true and Apostolic Antiquity, oblidged him to mixe all along with his Alloy some grains of genuine Antiquity.

§. XXI. Nor could they ever, while they began to decline from the Gospel simplicity, and take the *Jewish Temple* for the pattern of their Worship, have judged, as *Mede*, *Dodwell*, and others contend that they did, the Lord's Supper to be a real *Sacrifice*, except they had also believed, that every place appointed for the Celebration thereof, or every Church or Meeting place of a Congregation ought to have a Bishop or High Priest, as they term'd. n; it being certain, that no *Sacrifice* could be lawfully Offered

Offered out of the Temple, where the High Priest still Officiated, and which was the place which God particularly choosed, except it were done by Prophets Divinely inspired, who could vouch their warrant for the exception, as *Moses* did his for the Rule: Hence flow'd that superlative concernedness of all *Israel*, on supposal that the *Gileadites* had built another Altar for *Sacrificing*; and the Solemn Protestation they made to purge themselves from the suspicion of any such thing (d). Nor find I ought objected by Mr. *Dodwell* (e) meriting any Answer, if it be not what he brings from *1 Sam.* 20. 5, 6, 29 where 'tis said, that *David's* Family had a yearly *Sacrifice* at *Bethlehem*: But beside that *Sihon* at that time was deserted, and no other place yet nominated; and so there might be then a Dispensation or Allowance for *Sacrifices* in divers places; the Word קרב signifieth not only a *Sacrifice* but also to Kill without any such design as *1 Sam.* 28. v. 24. Where it is laid, that the *Witch* of *Endor* בָּבָל Killed a *Fatted Calf*; and the Word קרב a derivative from the other signifies sometimes not a *Sacrifice*, if it be not metaphorically understood, but a *Feast*, as *Ezek.* 39. 17. compared with *Revel.* 19. 17, 18, 21.

§. XXII. The same Truth, That there was but One Altar, that is, One only Church, where the Bishop, Clergy, and all the People in the Parish Ordinarily, i. e. every Lord's Day, meet for Celebration of the Lord's Supper, is evident from the 3d. 4th. and 5th. of these called the

(d) *Jephush* 22. (e) One Altar. Chap. 3. Sect. 6.

Apostolic Canons, where these pretended Apostles, having specified what was proper, and what not, to be offered at the Altar ( that is, the Communion Table ) subjoyn thus, (f) " Let all the rest of the ripe Fruits be carried as First Fruits into the House of the Bishop, and Presbyters, and let them not be offered on the Altar : For 'tis certain, that the Bishop and Presbyters divide them to the rest of the Clergy. And Dr. Maurice, in effect, confesses no less : " The name of Altar ( saith he (g) ), might be appropriated to that of the Bishop's Church upon another account, and that is in respect of the Oblations of the Faithful, which were presented there only, and from thence distribution was made according to the occasions of the Church. Among other Oblations, was the Bread and the Wine which were to serve for the Sacraments ; these were always blessed at the Bishops Altar, though not always Consecrated there. And now, from what is brought, doubt not to infer, that in the more Pure and Primo-primitive Times, there were no fewer Bishops than Churches or Congregations ; and that, after this practice was, through Corruption of Men, wearing out, and that pernicious custome of making a Man the Pastor of many flocks, and giving him the whole Pastoral authority over them, which yet he was rarely, ever to See or Feed ; it remain'd in Mens minds that a Bishop and Congregation ought

(f) Can. 4. —— Δηλούν δέ .ώς ὃ επισκοπή, καὶ ὃς εἰσέρχεται, εἰς μετέχει τοῖς διακόνοις, καὶ τοῖς λοιποῖς ἀνθρώποις. (g) Defence Dioces, pag. 38.

to have continued Reciprocal, so that several shifts must be used to gull Christians, and lull them asleep, till God's Ordinance was overturned, and they at length brought into the depth of Slavery. Hear Mr. Dodwell (b), " For the times of Persecution, wherein they could not meet so numerously in one Assembly ; yet other Provisions might have been made agreeably enough to the Principles of these Ages, for supplying the necessities of much greater than Parochial Multitudes. Such was that of *reserving the Species*, which I believe was a shift found out in times of Persecution, when every particular Person could not get any opportunity of frequenting the Synaxes as often as he was desirous to Communicate, which was then daily. — — — A second shift was that of *sending the Sacraments* by the Deacons to those that were absent. — — — But there was also a third Expedient for these numerous Communions, &c. as before,

## §. 8.

§. XXXIII. But, say the *Hierarchicks*, you can never account for *Alexandria*, wherein there was a vast multitude of Christians. And, moreover, as *Athanasius* himself tells us (i), The large Countrey Mareotis was always subject to the Bishop of Alexandria, and never had in it self either a Bishop or *Chorepiscopus* ; but a good many *Presbyters*, each of whom had ten or moe great Villages. From which place they conclude, That even these *Presbyters* had *Curates* under them. But though I could not account for *Alexandria*, yet, as is said, what are two or three Cities to

(b) a Letter to Mr. Baxter. § 53. (i) Apol. 2.

the whole World, wherein there were Thousands of Bishops, each whereof could not have in his whole Charge more than would compleat a convenient Congregation: And I know not if it can well be deny'd that *Athanasius* insinuates the annexing of a Countrey to a City Bishop, to be an unusual custome; and the placing of Bishops and *Chorepiscopi* in Villages, and Countrey Places, to have been a practice then sufficiently familiar; as indeed it was, tho' the Writers of these Times, endeavouring for the most part to place in Mens minds an Idea of the Glory of the Church like to that of Secular Greatness, mention Countrey Bishops, as little as they can, only in a flying word by the By; a few great Cities took up all their thoughts and pens. We hear of three Countrey Bishops in a corner of Italy (k), we might doubtless have heard of three hundred moe Bishops and *Chorepiscopi*, who were also true Bishops, in that Countrey, had not the Writers of these Times thought it as base a thing to name them, as the Council of *Laodicea* to endure them.

§. XXIV. And now, as to *Alexandria* in particular, that Church really continued Presbyterian till near the middle of the third Century; considerably longer, it seems, than did many other Churches. During this time both City and Countrey about it were divided into many Parishes, having their particular Bishops or Pastors, who were formed into a Presbytery or Ecclesiastical Senate, and chose their own Moderator, whom they allowed to be Constant,

(k) *Euseb. Eccles. Hist. Lib. 5. Cap. 43.*

and

and gave him the name of *Bishop*, this is clearly enough related by *Jerom*, as elsewhere I have evinced (1). Now when the Spiritual Tympany, which then had infected no few Churches had got into *Alexandria*, and the Moderator of Nominal Bishop was turned into one who was real and Hierarchick, he had a morsel great enough prepar'd for him; for, to be sure, he woul have no less a *Precinct* than that of the whole Prebytery.

But in other Cities, the *Precincts* of the Prebyteries were not by far so large, scarce reaching any length without the Walls of the City. It appears to have been so at *Rome*; for *Cornelia* in his Epistle to *Fabius* (m), clearly insinuate that all the Presbyters, all the Deacons, all the Poor, and in a word, all the Christians of his Diocese liv'd either in the City, or, at least, had by it. He intimates no less in another Epistle he Writes to *Cyprian* (n). 'Tis also evident suppos'd by *Prudentius*; for he says, that *Laurens* the *Roman* Deacon (who design'd to gather together all the Poor of the Church or Bishopric of *Rome*, and present them to the *Prefect*) in three days through the Town (*Rome*) gathered together the swarms of infirm Folks, and these that by Alms (o).

(1) *Naz. Quer. Part 2. Sect. 8.* (m) *Euseb. Eccles. Hist. Lib. 6. Cap. 43.* (n) *Inter Cyprianicas 49.* (o) *Pag. 1.*

*Tribus per Urbem curserat  
Diebus, infirma agmina,  
Omnesque qui poscunt Stipem,  
Cogens in unum, & Congregans.*

The Bishop of *Rome*, notwithstanding, had even then Dependencies enough, though more indirect than they came to be afterward; for the Countrey Bishops, who are as true Bishops as these of the City, were by this time falling apace under the Power of these City Bishops: And with such Countrey Bishops the Chrifian World was then well filled; there was good store of them in *Syria*, and even very near to *Antioch* it self, and were called *Ἐπισκόποι των ἀγορῶν* Bishops of Countrey Places or Villages, in opposition to *Ἐπισκόποι των πόλεων*, the Bishops of the Cities (p). Nor were they thinner sown in *Italy* it self; *Novatus* called Three of them from one of the smallest and basest Corners of *Italy*, that they might Ordain him Antibishop to *Cornelius* (q): And he might, as is now observ'd, have doubtless got out of the same Tract of ground, tho' never so mean, not only 3. but 30. had it not been that Three sufficed to answer his necessity; for Three Bishops were counted sufficient to Ordain any Bishop: Two of these three *Cornelius*, as it would seem, with a Cloud of his Dependant Bishops, Excommunicated, and sent others into their Places, and at the Intercession of the People, receiv'd the third to Lay Communion: I say, As it would seem; for *Cornelius*'s words (r) may import, that only he with his Presbyters exauktorated these Bishops, and ordained others in their Rooms. However this be, it shews, that the great City Bishops did

(p) *Euseb. E. H. Lib. 7. Cap. 30.* (q) *Lib. 6. Cap. 43.*  
(r) *καὶ των λοιπῶν διατίθεται διαδόχος εἰς τὰς τοῦτος  
οὐδὲς οὐκαν χρεῖτον επικαρπεῖται, απεσάλαμψεν.*

Lord it over these of the Countrey, or the *chor episcopi*, as they were afterward named. There was, doubtless, abundance of them hard by *Rome*; but judging either that *Cornelius*'s Cause was just, or his Party strong, refused to Ordain *Novatus*, or *Novatian*, his Adversary, which oblidg'd him to seek Ordainers at some greate distance.

'Tis, after all, objected, out of *Optatus*, that in the Reign of *Dioclesian*, about 50 Years after the time of *Cornelius*, there were several Churches in *Rome*. But, I deny, that it will from thence follow, that there were any but one in the time of *Cornelius*; for this was the very time of which *Eusebius* (f) so heavily complains, as th' wherein the manners of Christians were abominably corrupted, and themselves ripen'd for grievous Persecution: And, which is most our purpose, he expressly remarks (s) the grow of the number of their Churches. But, be it, th' in *Cornelius*'s time, beside the One Church an Altar where the Bishop Officiated, there were other places in which, at times, Divine Service was performed; 'tis enough for my design, if the Church, for their more ordinary and solem Worship, met in One Place with the Bishop, w<sup>t</sup>o them was the Ordinary Dispenser of the W<sup>t</sup> and Sacraments: But this is now proved, not on by other irrefragable Arguments, but also the most express Acknowledgments of our m<sup>t</sup> Learned and Resolute Adversaries: And

(f) Lib. 8. Cap. 1. (s) ἡ πόλις θρησκευόμενης τοῖς παντοῖς δικαιοδομήμασιν αρετούμενος, εὐρεῖται εἰς ταῦτα καὶ πάσας ταῖς πάλεις ἐν θρησκευτικῷ ἀρεστῷ οὐκληπτας.

were there no more, the Cyprianic Bishop is, on this score alone, twenty times liker to our Presbyterian Bishop or Pastor, and nearey a Kin to him, than to the Hierarchick Prelate. And indeed, this practice of the Ancients, and the Shifts *Dodwell* acknowledges them to have used, irrefragably prove, that they believed firmly, that every Congregation of People, met for Hearing the Word and Receiving the Sacraments, ought to have their particular Bishop.

§. XXV. But 'tis all one, ( say they ) ( t ) Calderwood grants it; whether the Bishop be Diocesan or Parochial; for if a Pastor in a single Parish have a Sole Power of Ordination and Jurisdiction, or at least be a sine quo non over a few Presbyters in this single Parish, he is a Bishop as well as he who hath that Power over a great many Presbyters in a large Diocese. And I own, that what Calderwood there says is Truth, and that the Parochial Episcopacy which crept pretty early into the Church, was the Occasion or Beginning of all the direful ensuing Apostacy and Mischief, the Egg wherein lay the Seeds of the Mystery of Iniquity, and out of which Antislavery was hatched. I said indeed ( u ), If the Pastor of any Parish or Congregation be constantly employed in Preaching and Edifying the People, we shall not envy him others, so far as is requisite, to assist him; the People may be instructed the better: But mean'd not by these words to allow any Imparity among Pastors in a Parish, more than in a

( t ) Author of Imparity among Pastors, &c. pag. 4.  
( u ) Naz. Quer. Part 2. Sect. 10.

Diocels: However, if it can be proved, that they allow it, I in so far retract and revoke them: And this I can do without the least infringement of the matter I there sustain, which is, That the Equality of all Bishops being once acknowledged, and a Bishop allowed to each single Congregation, the distinction between Bishop and Presbyter, tho' it were granted, is to them of small or no use; and so this Parochial Bishop, such as the ancient Bishops were, is by a hundred degrees nearer of kin to our Parish Pastor, than to their Diocesan Lord Prelate. Wherefore, this is nothing but a silly bit of Sophistry. But he is more senseless pag. in his perversion of these Ignatius's words (viz.) *Enquire thou or seek after every man by name, neglect neither Servant nor Hand-maid.* They were adduced by the Author of the *Remarks on the Case of the Episcopal Clergy*, to prove, that the Ignatian Bishop had but One only Congregation in his Diocels; and I had adduced them for the same end. Now, to him the Author of *Imparity* replies as follows. " Mean while Ignatius does not speak of the Duty of a Bishop, nor said ' He, i. e. Every Bishop, ought to be acquainted with every Lad or Lass, as the *Remarkar* would have it, and the case of their Souls under his Inspection. No, he only exhorts Polycarp, a simple Bishop, to enquire after all by Name, and not to slight superciliously the very Men-Servants and Maid-Servants, which I presume, will not bear the *Remarkers* necessary Conclusion. Where indeed we have nothing save a flat denial of that which is so plain as to stare every one

the Face : For what end can a Minister of the Gospel be enjoyn'd to enquire or seek after every one by Name, yea even the meanest Lad and Lass, if not that he may know them particularly, and, as the Steward and Physician of Souls, know how to ministrate to each of them, in particular, proper Food and proper Physick ? Moreover, by these words, *Singular Bishop, &c.* he insinuates as if this which is enjoyned *Polycarp*, were the Duty of no Bishop, but only some Work of Supererogation. But why this should not be the Duty of every Bishop, as well as to take care of the *Widows*, to do nothing without God and other Duties which *Ignatius* with the same breath, lays on *Polycarp*, neither he, nor any Man else shall be able to tell : *Ignatius* no less positively enjoyns *Polycarp* to seek after every one by Name, then he in the same place allows that nothing be done without him : But the *Hierarchics* contend that the latter is the Prerogative and Priviledge of all Bishops : How then can they deny the former to be their Duty ? Why, the reason is evident ; for by nothing can you more gall them, than by telling, That they ought to be acquainted with the state of the Souls of their Flocks. 'Tis clear saith the same Author ( x ) from the Inscription of the Epistle to the Philippians, ( viz. ) *Polycarp and the Presbyters with him to the Church at Philippi*, that he ( *Polycarp* ) was not a Pastor of one Congregation or Parish in a modern sense. 'Tis clear say, that these Companions have nought where-with to defend their Cause, but such Weapons

( x ) *Ibid.*

as have long since been made quite unservicable ; for I else where ( y ) detected and overthrew in particular this miserable paralogism they bring from this Inscription ; yea long before me, not only our *Blondel* ( z ), but even their *Hammond* had sufficiently done it ( a ) ; for he yields that under the name *Presbyters*, not simple *Presbyters*, but *Real and True Bishops* may be mean'd. On this fourth difference ( to wit, that the *Cyprianic Bishop* had but one Flock or Congregation, one Altar or Church, wherein all within the *Dioceſs* ordinarily Communicated, having the Bishop for their ordinary Pastor and Dispenser of the Word and Sacraments ; and that, on the other hand, the *Hierarchic Bishop* has *Congregations, Altars and Churches*, who knows how many ? ) I have dwelt long, because 'tis of unexpressible Weight, of such Weight, that the Learn'dest of our Adversaries write large and elaborate Books to disprove it, but all in vain, as is now made appear : Yea, 'tis of such Weight, that even it alone really baffles all the pretences the *Hierarchics* make to Consanguinity and Identity with the Church of the *Cyprianic Age*, and demonstrates, that we have, by a thousand to one, more Interest in the *Cyprianic Bishop*, than have our Antagonists.

§. XXVI. The Fifth Difference consists in this, that the *cyprianic Bishop* was not attended with the long train of Theatrical Ceremonies *Surplice, Corner cap, Tippet, &c.* which are the chief Ornaments of the *Hierarchic Prelate*.

( y ) *Naz. Quer. Part 2. S. 9.* ( z ) *Blon. Apol. pag. 14.*  
( a ) *Difſerit 4. Cap. 22.*

inably, Nor might he involve himself in Secular Cares, Civil and State Offices or Employments ; as is elsewhere demonstrated ( b ). On this head their own Dr. *Whitby* is very ample and full, whom the Reader may consult ( c ). But every Body sees, that our Hierarchic Bishop is, in this, a downright Antipode to the *Cyprianic*.

Seventhly, The *Cyprianic*, and other Ancient Bishops thought themselves bound to be very sparing and sober in Table, Apparel, House, and things of the like nature, and to keep far from all Pomp, Splendor and secular Grandure : For, *Paul of Samosata* Bishop of *Antioch*, and one of *Cyprian's Contemporaries*, was deposed, not only for Heresie, but also for this, *That, having been poor before he was a Bishop, he had after that grown very Rich, born secular Dignities, pass the Streets with a train of Attendants, and erected to himself a magnificent Seat in the Church* ( d ). And a good time after that of *Cyprian*, the fourth Council of *Carthage* decrees, ( e ) *That the Bishop shall have a little Dwelling House near the Church. That he shall have but very sober Household Stuff and Dyes, and seek his Reputation only by sound Doctrine, and a good Life. That the Bishop shall not spend his time in caring for his Family, but be employed wholly in Reading, Praying, and Preaching of the Word of God. And that when the Bishop Preaches, none shall go out of the Church. But, on the other hand, the Hierarchic Bishop cannot have a little House, but a Princeely Palace ; he must have Regal Furniture and a Regal Table, and therefore a great and Princeley Revenue : And because such Splendor and Opulence cannot*

( b ) *Naz. Quer. Part 2. Sect. 10.* ( c ) *On 2 Tim. 2. 5.*

( d ) *Enseb. E. H. Lib. 7. Cap. 30.* ( e ) *Canon 14. 15, 20. &c 24. there*

there be had, there is not one Bishop in all the English America. These Canons, moreover, confirm what is already proved, that even then there were commonly no fewer Bishops than Churches or Congregations, at least that it was fixed in Mens minds that it once was so, and ought so to have continued.

*Eightly,* It was a Principle of the Cyprianic Age, tho', as is before evinc'd, their Practice shewed not well therewith, that all Bishops were of the same Dignity, and compleatly Equal among themselves; which I made good from the Testimonia of Cyprian and other Ancients (f), to which may be added the Authority of *Tertullian*, who, as do many other Ancients, makes every Bishop a High-priest, and scoffingly calls the Bishop of *Rome*, Bishop of Bishops (g). But I shall not insist on this; for, 'tis own'd by many of the Hierarchies, as *Forbes* (h), *Dodwell* (i) and *J. S. himself* (k). But others, as *Whiget* (l), *Hammond* (m), and *Hill* (n) are as clear for Imparity among Bishops, as their Brethren are for it among Pastors: And all of them desert this Principle a. to their practice; for, it makes all other Bishops only Suffragans to the Metropolitanans or Archbishops.

(f) *Naz. Quer.* Part 2. §. 10. (g) *De Baptismo* cap. 17. & *Pubicitia* cap. 1. (h) *Instruct. Hist. Theol.* Lib. 16. Cap. 1. (i) *Dissert. Cyprian* 7. §. 26. 41. (k) *Principle* p. 27. & seqq. and *Vindication* pag. 228, 229, 230, 231. (l) *Defence of the Ans. to the Admonition.* *Tract.* 4. pag. 220, *Tract.* 8. pag. 301, 305, 311, 313. (m) *On Philip.* 1 and 1. 2 T. 2. 2. & 2. And in many places else of his Works (n) *De Presbyteratu.* Lib: 4: Cap: 6: §: 3: & §: 5: Cap: 8 *Consc&t.* 12.

# CHAP. VI:

## The Peoples Power in Choosing their Bishop or Pastor asserted and vindicated: And the Divine Right of Ruling Elders su- stain'd.

**T**HE Ninth Difference consists in this, That, in the Cyprianic Age, the People had such Interest and Power in Electing and Calling of their Bishop or Pastor, that without their Consent and Approbation, none could be set over them, which is clean contrary to the practice of our Hierarchies.

J. S. (a) denies, that any Approbation or Consent of the People was then required, but on-

(b) Vindic: Chap: 7: Pag: 392: & seqq.

ly

ly simple presence and Testimony; and earnestly endeavours to defend, yea and to prove, that the Bishops of the *Province* might, by themselves alone, choose a Bishop, and set him over any Church, even tho' the People liked him not at all; but, *e contra*, were altogether against his being set over them. All necessary to be insisted on ( saith he ) is this Question, Whether Bishops, in Cyprian's time, were formally *Elected* by the *People*? But what if there can be only Instances enough brought to prove, that the Bishop was really *Elected* by the *People*; that is, That they gave a clear Signification, one way or other, of their *Unanimous Desire* and *Acceptance* of such a Person, at least, as to the Major part of them, without which Declaration of Acceptance, the Bishop was not Placed or Admitted, though there should be no Evidence of the Formality of *Votes*, or *Calculi* thrown into the *Urne*, written Subscriptions, or writing down of Names, or such pieces of nice or curious Dealing, needful only, where the Body of the Eligents was ready to split into equal halves? What if, in all the Instances on Record, still by far the Major part of the *People* chearfully called and embraced their Bishop or Pastor, no less chearfully than the Bishops of the *Province*, or, which is all one, the Pastors of the *Presbytery*, admitted him into their College? And so there was no need of that Circumstantialness in Formality of Polling or Voting. Dare any Man say, that, because this was not practis'd, therefore the *People* had no more Right or Power in Election of their Bishop than an Inf

del? For, all Men were alike publickly invited to declare what they had to say concerning the Person to be chosen.

§. II. He says, we have but *two Shadows of Argument for our Sentence*: But, herein he is no more to be trusted, than was *Zebul*, when he pretended to *Gaal*, that the Armed Bands he saw approaching were the Shadow of the Mountains; for, as I shall now make evident, they are not Shadows, but solid Substances, Darts sufficiently acute to disable utterly all the Defences that are or can be prepar'd against them. The former of them is contain'd in *Cyprian's 55 and 59 Epistles*: In the 55 he says (b), " *Cornelius* was made Bishop, by the Designation of God and his Christ, by the Testimony of almost all the Clergy, by the *Suffrage* of all the People who were then present, and by the College of Ancient Bishops and Excellent Men. And Epistle 59, shewing, how he himself was promoted to the Bishoprick, he saith (c), " That if God's Institutions were observed, none would make any Stir against the College of Bishops; and no Man, after the Divine Appointment, and the Suffrage of the People, and the Consent of his Fellow Bi-

(b) *Factus est autem Cornelius Episcopus de Dei & Christi ejus Judicio, & de Clericorum pene omnium Testimonia, de Plebis quæ tunc affuit Suffragio, & de Sacerdotum Antiquorum & Bonorum Virorum Collegio, Pag. 104.*

(c) *Cui (Sacerdoti) si secundum Magisteria Divina obtemperaret Fraternitas Universa, nemo adversum Sacerdotum Collegium quidquam moveret, nema post Divinum Judicium, post Populi Suffragium, post Episcoporum Consensum, Judicem se jam non Episcopi, sed Dei faceret.*

shops,

'shops, would make himself Judge, not of the  
 'Bishop, but of God. Thus you have our Ar-  
 gument as J. S. has Scottish'd it. Let us next  
 hear what he answers. He says ( d ), " That  
 'all the Force of the Argument lies in the Word  
 'Suffragium, which, in all the Cyprianic Monu-  
 'ments, signifies not necessarily an Elective Voice  
 'and the Term *Suffragium* ought not to be taken  
 'for an Electoral Vote, unless the Scope and  
 'Tendency of the Discourse, where 'tis used  
 'necessarily require it to be so taken. But he  
 is certainly mistaken; the Force of the Argument  
 lies not only in the naked Word *Suffragium*  
 But in that Word as it is circumstantiated and  
 qualified, as in the places adduced, where one  
 is said to be made a *Prefect* or *Governour* by  
 the *Suffrage* of the People, which is a Phrase a  
 naturally importing Power of Choosing him  
 who is said to be made a *Governour* by the  
*Suffrages*, as doth *Latit Suffragii in Pliny* ( e )  
 Power in the *Roman Citizens* in Choosing their  
*Magistrates*; from these he had, with the rest of  
 his Language, this Phrase, and therefore under-  
 stood and used it, just as they did in parallel  
 Cases. The Instances J. S. adduces to the con-  
 trary are wholly impertinent, there being in  
 deed in 'em the Term *Suffragium*, but in none of  
 them, *Factus Suffragius*, or any thing like it;  
 they are all either meer Allusions to the *Roman*  
 Use of the Word, whereas, in the places we  
 have brought, it is used just as it was at *Rome* in  
 the Choosing of *Magistrates*; or else the Word  
 is taken more properly, and really imports

( d ) *Vindic.* Chap. 7. S. 35. ( e ) *Lib.* 35; *Cap.* 12.  
Power

Power in those that are said to give these *Suffrages*. As for Example, That which J. S. brings out of Cyprian's Book *Of the Vanity of Idols*, *Ut crescat de Suffragio Sceleris, Commendatio Dignitatis*, That the Commendation of his Dignity may be rais'd by the Suffrage of a Crime. This, I say, is only an Allusion to the Custom of Commendatory Suffrages, whereby these that gave them had a Power to raise the Candidate they commended: Yea, this Instance is so far from helping J. S.'s Cause, that it mischieves it; for, it intimates, that as *Brutus's* wicked Deed contributed to raise his Dignity; so, had this wicked Deed been a Person, it would have had a Formal *Vote*, or *Suffrage*, or somewhat as good, or equivalent thereto, to have been used for raising *Brutus's* Dignity.

Another of his Instances out of the same Work of Cyprian, where the *Jews* are said to have delivered *Christ* unto Pilate, most earnestly demanding his *Crucifixion and Death*, by their violent and obstinate *Suffrages*, is truly harmful, not helpful to his Cause. Pilate gave the *Jews* a full Power of Preserving either of the Twain, *Christ* or *Barabbas*; tho' he himself much rather inclin'd, that *Jesus* should be Released; and so this Concession of Pilate being presuppos'd, this *Suffrage* of the *Jews* imports most clearly the Power they had then gotten to Release the one and Crucifie the other: But, although it should have imported only their vehement Petition, such a *Catachresis* would have stood J. S. in no stead; being, as is said, the forecited places of Cyprian are no less positive for an Interest and Power in these

these who give the *Suffrages*, than any places that can readily be found for a Power in the *Roman Citizens* of Choosing their own *Magistrates*.

His Third Instance out of *Cyprian*, concerning *Envie* and *Malice*, where, when *David* had killed *Goliab*, 'tis said, that the *People*, in a Fit of *Admiration*, bursted out into a *Suffrage* of *Commendation*, does him no better Service: For, had not the *People*, having learned what *Noble* and *Profitable Action* *David* had performed, Power sufficient to *Praise* and *Commend* him on this account? In the mean while, there is here an Allusion to the Practice of *Electing* by *Votes* and *Suffrages* of the *Major Part*; as if *Cyprian* had said, *David* got the *Commendatory Vote*, or *Suffrage* of the *whole People*.

His Fourth Instance is out of *Cyprian's 38 Epistle*, where he, representing how *God*, by a special Manifestation of his Will, had separated *Aurelius* to be a *Clergyman*, words it thus, *Sed expectanda non sunt Testimonia Humana, cum praecedunt Divina Suffragia*: "That is ( saith *J. S.*) plainly, neither more nor less, than that there is no need of *Humane Testimony*, when *God* interposes with a special *Designation*. And I am content, that it be neither more nor less; for, even as it is, it quite destroys the thing it was brought to confirm; seeing surely, in this place, *Suffragia* signifies something else, than a naked *Testimony*, which may be admitted, or rejected at the *Discretion* of another, even *Power Uncontrollable*.

His Fifth Instance out of *Cyprian's 73 Epistle*, *Quod enim quidam dicunt quasi ad Hæreticorum Suffragium*

fragium pertineat, quod dixerit *Apostolus*, is of a piece with the rest. It is clear, that, in this Passage, *Suffragium Hæretorum* signifies an *Approbation*, or *Ratification* of Heretical Baptism, which some said, was contain'd in *Philip.* i. 18. And *Cyprian* denies it, and so there is here a clear Allusion to the Practice of Determining by Votes. And now judge, if he has manifested by any, or all of these Instances, that, where a Man is said to be made a Bishop by the *Suffrages* of such and such Persons, the Word *Suffragium* does not import any Interest or Power in these Persons of Choosing their own Bishops.

§. III. He at length comes close to the places I adduced, and to what was brought from the Epistle, he says (f), "There is no necessity of taking the *Suffrage* of the People to signify their *Electing* him by their *Votes* to be their Bishop. The Testimony goes every white as smoothly, — if we understand no more by it, than their *Approval*. For (saith he) if God, by some special Manifestation of his Will, had pointed out *Cornelius* to be Bishop of *Rome*, how could it have been referred to a *Vote* of the *People*, whether they would have him to be their Bishop or no? But the Supposition which he makes the Reason of his Assertion, is deny'd by Dr. *Fell* (g), who tells *Cardinal Baron*, *That we ought not to feign Miracles*. Again, tho' we should grant this Supposition, yet his Conclusion follows not; for *Cyprian* undeniably intimates, that, notwithstanding this, *Dei Christique Judicio*, whatever it was, *Cornelius* was

(f) *Pag. 394. §. 36.* (g) *Annotat. ad hanc Episs.*

*brought*

brought to the Chair after the usual Custom and way, when nothing extraordinary interveened.

His Second Reason is, " That the Interest of the Clergy was as great as the Interest of the People ; and yet all the Clergy did, was to give a good Testimony of him. What ? Only a naked and powerless Testimony ? Had the Clergy no more Interest in the calling of their Bishop, than any honest Pagan might have had ? This is so far from being true, that even, in the corruptest of times, the Clergy, at least a part of 'em, had some Interest and Power in the Election of their Bishop. Hierom (b) affirms, and J. S. denies not (i), that then, in *Alexandria*, the Bishops were Chosen by the *Presbyters*, and is it likely then, that the *Presbyters* in other parts had no Power in the Election of theirs ? The People notwithstanding in the *Roman Africa*, and, as is, presumable, in other Provinces also, had more Power in the Election of their Bishops than had the *Presbyters* ; for, Five *Presbyters* (and the whole Number made but Eight) oppos'd *Cyprian's* Election, and yet the Body Major Part of the People carried it against them ; the only true account of which is this. They believ'd, that the Christian People, as distinct from the Clergy, had, in Scripture Times, an Interest and Power both in the Election of their Bishops or Pastors, and in the Management of other Church Affairs ; and that the People in their times succeeded to these Priviledges, but, as to the *Presbyters*, when they look'd them as distinct from the Bishops, they saw, that

(b) Epist. ad *Eusebium*. (i) §. 42.

they succeeded to no Body, had no Power or Priviledges left them in Scripture; for they found no such Office there: And therefore, all the Power and Priviledges left to Bishops and People, was divided between Bishops and People alone; so that the Presbyters were well nigh quite excluded. So great was the Confusion of these Times, and Contrariety among the Practices of different Churches! The Presbyters, however, at *Rome* and *Carthage*, were not depriv'd wholly of Interest and Power in the Election of their Bishop; and so, though *Suffrage* should here signify no more than doth *Testimony*, it would not yet be, as *J. J.* would have it, altogether naked and powerless.

S. IV. To what is brought from *Cyprian's* 39 Epistle, *J. 3.* (k) Lays, "It is plain, that he makes the *Judicium Dei*, God's Designation, the great *Cause* of his Promotion. And by Consequence, that the *Suffrage* of the *People* can necessarily import no more, but their *Approbation* and *Satisfaction*. And I, with just as much ground from the Text, expone *Cyprian's* Words, when I affirm, that the *Consent* of his *Fellow Bishops* can necessarily import no more, but as of their *Approbation* and *Satisfaction*: For, his *Gloss* excludes the *Bishops*, as well as the *People*, from *any* Power of *Election*. He hopes, by the same Shift, to elude another place of the same 39 People Epistle; where *Cyprian* lays expressly concerning himself, "That he was chosen in a peaceable time by the *Suffrage* of all the *People* (l): And in a place of the 41 Epistle; where *Cyprian*, resent-

(k) S. 37. (l) Pag. 130.

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His Second Reason is, "That the Interest of the Clergy was as great as the Interest of the People ; and yet all the Clergy did, was to give a good Testimony of him. What ? Only a naked and powerless Testimony ? Had the Clergy no more Interest in the calling of their Bishop, than any honest *Pagan* might have had. This is so far from being true, that even, in the corruptest of times, the Clergy, at least a part of 'em, had some Interest and Power in the Election of their Bishop. *Hierom* (b) affirms and *J. S.* denies not (i), that then, in *Alexandria*, the Bishops were Chosen by the *Presbyters* and is it likely then, that the *Presbyters* in other parts had no Power in the Election of theirs. The People notwithstanding in the *Roman Africa* and, as is presumable, in other Provinces also had more Power in the Election of their Bishops than had the *Presbyters* ; for, Five *Presbyters* (and the whole Number made but Eight) oppos'd *Cyprian's* Election, and yet the Body Major Part of the People carried it against them ; the only true account of which is this. They believ'd, that the Christian People, as distinct from the Clergy, had, in Scripture Time, an Interest and Power both in the Election of their Bishops or Pastors, and in the Management of other Church Affairs ; and that the People in their times succeeded to these Priviledges, but, as to the *Presbyters*, when they look'd them as distinct from the Bishops, they saw, that a place

(b) Epist: ad *Euagrium*. (i) §: 42.

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§. IV. To what is brought from Cyprian's 59 Epistle, *J. S.* (k) lays, "It is plain, that he makes the *Judicium Dei*, God's Designation, the great *Cause* of his Promotion. And by Consequence, that the *Suffrage* of the People can necessarily import no more, but their *Approbation* and *Satisfaction*. And I, with just as much ground from the Text, expone Cyprian's Words, when I affirm, that the Consent of his Fellow Bishops can necessarily import no more, but their *Approbation* and *Satisfaction*: For, his *Gloss* excludes the *Bishops*, as well as the *People*, from any *Power of Election*. He hopes, by the same Shift, to elude another place of the same 59 Epistle; where Cyprian says expressly concerning himself, "That he was chosen in a peaceable time by the *Suffrage* of all the *People* (l): And a place of the 43 Epistle; where Cyprian, resent-

(k) S: 37. (l) Pag: 130.

ing the Undutifulness of *Felicissimus*, and the *Five Presbyters* who sided with him, says to his People  
 " That these Rebels were mindful of their Con-  
 spiracy, and retain'd their old Venom against  
 his Promotion to the Bishoprick, and the Su-  
 frage of the People, and the Determination of  
 God (m). And in this same Epistle he says,  
 that the People had, with the greatest Love and  
 Affection, made him their Priest or Bishop, to  
 wit, by these their Suffrages, of which he just  
 now spoke, and which he held to be so Sacred  
 and Inviolable, that he reckoned it a scarce ex-  
 piable Crime in the Presbyters to Impugn them.  
 He ascribes, moreover, in his 59 Epistle ( Page  
 138 ) *Majesty to the People*, to the People, I say,  
 as distinct from the *Priests or Pastors*; and shall  
 we believe, that he, notwithstanding, allowed  
 them not one Grain of Interest or Power in  
 the Election of their Bishops or Pastors?

§. V. No: This sufficiently proves, that this  
 was then judged to be nothing but their Right  
 and more too, even a Power of preserving their  
 Sacred Liberties, and a convenient Share in Ma-  
 nagement of Church Affairs; and accordingly  
 they had, when they pleas'd to use it, a com-  
 petent Power in the Promotion of Presbyters  
 so soon as the Distinction of Bishop and Presby-  
 ter enter'd the World: Which is clear in *Cornelius*'s Words to *Fabius Bishop of Antioch* (n)  
 " *Novatus* ( saith he ) was made a Presbyter by  
 the Favour of the Bishop, to whom when the

(m) Pag: 82. (n) Apud *Euseb*: *Eccles: Hist: Lib: 6: Cap: 43: οὐτις εὐγένειας αὐτῷ τοῦτο μέντοι χρήσθησε.*

whole

whole Clergy and many of the People oppo'd themselves, the Bishop entreated them, that they would allow him to Ordain this one Presbyter. Meaning, That none could be justly Ordain'd without the Consent of the People, as well as of the Clergy. Another Instance of the Peoples Power and Liberties is clear in this, that the Lapsers could not be Absolved without their Consent. Nothing more manifest than this in the Writings of *Cyprian*, and others of those times; which is own'd even by the Learn'd Hierarchic, *Valesius*. Take his Words; (o) "The Suffrage of the People was Necessary for Re-admitting any Man into the Church, who had either fallen into Idolatry, or had been Ex-communicated for any other Crime, and sometimes the Bishop himself besought the People, that they would allow the Churches Communion to be restored to such as sought it, as *Cyprian* informs us in his 55 Epistle. (in *Fell's* edition, which I use, the 59). "At other times, the People interceded with the Bishop, that the Penitents might be admitted into Communion, of which we have a signal Example in the Epistle of *Cornelius* to *Fabius*. Hitherto the learned *Valesius*. Now, by what is so evident about this Momentuous Matter, we may judge of the Concerns of Clergy and People of Affairs of the like Import. 'Tis manifest, that the Bishop with his Clergy, on the one hand, and

(o) Annot: ad Lib: 6: Cap. 44: Populi Suffragium ad-  
derat necessarium, ut aliquis Lapsus, aut ob aliud Cri-  
men ab Ecclesiae Communione separatus, in Ecclesiam  
recipereetur, &c.

the People, on the other, had mutually a Curb on one another, that neither without the other could finally determine any Business of Weight. Now to evidence, that *Valesius* speaks not without Book, take some two three Lines of this *Epistle*: (p) O most Dear Brother, if you were present with us, when those Wicked and Perverse Men return from their Schisms, you would see how much Labour I have to get the Brethren pacified, and to bring them to Consent to their Readmission: Thus *Cyprian*. Than which, what clearer Proof is needful, that the Bishop could not Absolve the Lapsed, or Receive the Schismatics, without the Peoples Consent? And in the very next Page, he, as is said, ascribes *Majesty* to the People. " Shall we ( saith he ) ( q ) give away the Dignity of the Catholic Church, and the Untainted and Durable *Majesty* of the People that continue therein, and the Sacerdotal Authority and Power, to the end, that those that are without the Church, may have Licence to judge of the Bishop of the Church, the Heretics of a Christian, the Diseased of the Whole? &c. In which Words *Majesty* is expressly ascribed to the *People*, as opposite unto, and distinguish'd from the *Clergy*; and by an inseparable Consequence, such a Power is given

(p) O si posses, Frater Carissime, istie intercessis nobis, cum Pravi inti & Perversi de Schismate reverterentur, videres quis mihi Labor sit persuadere Patientiam Fratribus nostris. (q) An ad hoc, Frater Carissime, deponenda Catholice Ecclesie Dignitas. & Plebis intus posita Fide, arque Incorrupta Majestas, & Sacerdotalis quoque Authoritas ac Potestas, ut judicare velle se dicant de Ecclesie Pposito extra Ecclesiam constituti.

them, in respect of their Christian Priviledges and Liberties, as the Commons of Rome had for the Preservation of theirs from the Invasion and Intrusion of their Senate and Nobles: For, "That *Cyprian* most fitly transferred the Term from the *Roman* People, who had appropriated it to themselves, unto the *Roman* Christian People, is asserted by *Rigaltius*, and acknowledged by *Pell* ( r ) : And *J. S.* still takes it for granted, that *Cyprian*, when he used such *Roman* Terms with respect to Bishops, took them in that very Sense, wherein they had been used at *Rome*. From all which 'tis clear, that, in those times, the People, either by themselves, or, which was much more commodious and practicable, by their Delegates, Seniors, or Ruling Elders, cloath'd with a kind of Tribunitian Power, preserved their Rights and Liberties, and had a convenient Share in both Government and Discipline of the Church. And thus 'tis evident, that the Church in the *Cyprianic* Age wanted not Lay Elders, or Ruling Elders, as the Hierarchics pretend they did ; and that *J. S.* to say no more, did not well in endeavouring to persuade the World, that the *Cyprianic* Bishops had Power altogether Absolute and Uncontroulable over both Clergy and People. That he attempted this, I irrefragably in my first Chapter manifested, which was all I was concern'd there to do ; but now the Reader sees, that nothing is falser,

( r ) *Majestatis Vocabulum*, quod sibi proptium fecerat populus olim tantum *Romanus*, convenientissime *Cyprianus*, Republicæ Christianæ Discipline, transtulit ad *Plebem* *Christianam*. Observat, ad hanc Epist. quæ illi est.

than that which he there endeavour'd to infuse into Mens Minds, and that the Clergy and People, or rather the People; for in Africk, and some other places, when Men considered the Presbyters as distinct from the Bishops, they little regarded 'em, as seeing they had no Original to whom they succeeded.

J. VI. But to return: In a Word, thou w<sup>st</sup> should give, that the Word *Suffrage*, in som places of *Cyprian*, imports no Interest or Power, yet I am perswaded, that whosoever, after this can shut his Eyes against the Evidence of the Proofs now adduced, and say with J. S. that they are all *Interpretable of Good-liking*, or a Powerless Testimony, cannot be absolv'd from the Guilt of the Rebellion against the Light, and willful Stubbornness.

J. VII. With *Cyprian*, in giving Testimon to this Truth, joyns his Deacon *Pontius*, and say (f) in so many Words, "That *Cyprian* was Elected by the Judgment or Designation of God, and the Favour of the People. " "By the Favour (saith J. S.) not by the Formal and Stated Vote of the People. And Zeal or Favour, or Concern is one thing, and Power or Right to Choose is another. But, I trust, my Judicious Reader has, ere now, seen the Fruitleness and Vanity of this Subterfuge: Moreover, 'tis no said, that he had their Favour, but that It was whereby he was Elected. Nor was there an need of a Stated Vote, when the Bulk of the

(f) Quod Judicio Dei & Plebis Favore ad Officium Sacerdotii, & Episcopatus Gradum adhuc Neophytus, & putabatur, Novellus Electus est. Vita Op. Pag. 34

people

People, as one Man, with the greatest Ardor pitch'd on him: For, as the same *Pontius* tells us, " All the People, God moving them thereto, came springing forth, to shew their Love and Honour to him, ( viz. By Choosing him to be their Bishop ) *Cyprian*, in the mean while, hid himself, giving place to these who were more Ancient: Then a huge Number of the Brotherhood besieг'd the House, and guarded the Avenues: — You might have seen the rest of the People waiting for him with a Pensive and Anxious Mind, and, when he came, receiving him with great Joy. Was there any doubt here, if he should carry the Majority, or the least necessity, that the People should put themselves to the Trouble of Voting, when it was most visible, that all were ready to Vote for *Cyprian*, except some of the Presbyters, who would have Voted for themselves &c Why, moreover, at his coming forth, was all their Sadness banish'd, and their Sorrows turn'd to Joy? Why, but because they knew, that then they had gain'd his Consent, and so surmounted the grand and special Difficulty; they knew, that the Neighbouring Bishops, the Presbytery or Synod of the Bounds, could not obtrude any Man upon them against their Mind; and therefore, that they were to get *Cyprian*, if any at all. And so much for Vindication of the former of *J. S's* two *Shadows of Argument*.

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two Lapsed and Depos'd Bishops should have been again, by the Bishops of the Province, obtruded upon them, had sought the Counsel and Assistance of Cyprian, and other *African* Pastors: The Words of the Synod are as follow: "Let not the People flatter themselves, as if they could be free of the Contagion of Guilt, when they Communicate with a Guilty or Flagitious Priest, and give their Consent to the unjust and unlawful Episcopacy of their Bishop, i. e. Either the Entry or Reposition of him, who is unjustly and unlawfully set over them, plac'd or repon'd among them. "Wherefore ( goes on Cyprian. (t), a few Words intervening) the People, if they obey the Lord's Commands, and fear God, ought to separate themselves from a Flagitious Priest, and not frequent the Sacrifices of a Sacrilegious Priest, being the People themselves especially have Power either of Choosing Worthy Priests, or Refusing the Unworthy. Here is so plainly and palpably contain'd our Doctrine of the Peoples having a Power of Choosing of their Pastor, that none can be obtruded on them, against their Mind and Consent; that 'tis at least pretty hard to express it in clearer Terms; and yet, if we believe J. S. nothing of this our Doctrine is to be found in this place. "The Case, ( saith he ) ( u ) in short, was this; *Basilides* a *Spanish* Bishop, in the

(t) Propter quod Plebs obsequens Preceptis Dominicis, & Deum metuens, a Peccatore Praeposito separate se debet, nec se ad Sacrilegi Sacerdotis Sacrificia mistere; quando ipsa maxime habeat Potestatem vel Eligendi Dignos Sacerdotes, vel Indignos Recusandi. (u) Pag. 397.

Days of Persecution, had fallen into the dreadful Sin of Idolatry ; and falling Sick, he had Blasphemed God, as he himself had confessed : The Conscience of these odious Crimes had moved him to lay down his Bishoprick, of his own Accord ; and stand among the Penitents, and confess he should meet with great Favour if ever he should be restored even to Lay-Communion ; and there was already another, *Sabinus*, Canonically chosen and ordain'd Bishop in his Room ; and actually in the Possession of the Chair, and the Administration of the Government. The Persecution abated : It repented *Basilides*, that he had Abdicated ; and being very earnest to be restored, he had studied all Arts that might facilitate his Re-position. Particularly, besides divers other Bishops to whom he had applied for being allowed their Communion as a Bishop, he had gone to *Rome*, and so far imposed on *Stephen*, then Bishop of that City, as that he had got from him the Right Hand of Fellowship, and engaged him to interpose for his Restitution. This brought the People of the Diocese into a great perplexity, and obliged them to write to *Africa*, for advice how to behave in such a difficulty. This his Narration, as to the summ of it, I deny not : Only I add, that, the Cause of the Peoples Perplexity being the fear they had of the Re-position of *Basilides*, whom they believed they could not readmit with a good Conscience, 'tis manifest, that they apprehended, that *Basilides*, especially by *Stephen's* means, might get all, or,

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at least, most of the Bishops, whom it concorded to joyn in his Reposition: This they certainly feared; else there could have been no ground for their being perplexed: Now, Stephen and all other Bishops that were for his Reposition, were not ignorant of his guilt, but thought that his Clerical Communion was again rendered lawful by his Repentance: This the Synod ( tho' they, to aggravate *Basilides's* Crime, say he had imposed on Stephen ) still supposes, and so never has one word concerning disabusing Stephen and the rest about the matter of Fact; but, on the contrary, clearly, yea and frequently insinuates, that they would be ready enough to go on in *Basilides's* Reposition, tho' they should know his Crimes well enough; and on this account complains heavily of the Degeneracy of many of the Bishops, and others of that Age.

“ XXXVII African Bishops ( continues J. S. )  
 ‘ meet in Council, and form a Synodical Epistle,  
 ‘ wherein, having adduced divers Arguments  
 ‘ and Authorities to determine the People which  
 ‘ had wrote to them, to oppose the Restitution  
 ‘ of *Basilides*, who had so notoriously forfeited  
 ‘ his Title; and to adhere to *Sabinus* as their  
 ‘ only Rightful Bishop; they summ up all in this  
 ‘ general Conclusion, That a People, obedient  
 ‘ to the Precepts of our Lord, and fearing God,  
 ‘ ought to separate themselves from a scandalous  
 ‘ Bishop, and not pollute themselves with the  
 ‘ Sacrifices of a Sacrilegious Priest, seeing with-  
 ‘ out Question, they had it in their Power to  
 ‘ Chuse worthy Bishops, and refuse the unwor-  
 ‘ thy. This being the true state of the Matter

as must be obvious to any that considers the Epistle ; what can be plainer, than that this Passage has nothing to do with chusing Bishops by popular Votes, when a Chair is vacant ? Tis evident, there is nothing more in it, than that a People cannot be free from the Contagion of Guilt, that Communicates with a flagitious Priest, or consents to the unjust and unlawful Episcopacy of their Rulers. And again, that those who continue in the unlawful Communions of gross, and wretched, and impenitent Bishops, are polluted thereby ; and being united in the Crime cannot be separated in the Punishment. In a word, nothing plainer, than that all aim'd at, is, that the People have an inherent Right to separate from Bishops when their Communions are so polluted (as *Basilides*'s was) that they cannot be continued in, without the manifest hazard of their Souls who continue in them ; And that it is their Duty to adhere to worthy Bishops (such as *Sabinus*, who had been duly and canonically chosen and ordained) notwithstanding some Member or Members of the Episcopal College should interpose (as *Stephen*, and, it seems, some more had done) for the Restitution of the unworthy Bishop. But, as is already observed, the Inclination of one only, or a few of the Episcopal College to repon *Basilides*, could never have perplexed the People ; seeing he could never be repon'd, except by, at least, the major part of these Bishops, who were judged to have the Pastoral Power of either Placing or Reponing a Bishop in that City *Legio*,

as

as it would seem : And these Bishops who were for his Reposition did, without doubt, maintain, that after his Repentance his Communion defiled no Man ; and they had no less Power in the Removing of one Bishop, and Reponing of another, than they had in, or concerning the filling of a Vacant Chair ; and were no less the Judges, concerning what was right or wrong, and what was to be done, or not to be done, in the former case, than they were in the latter : And therefore, all *J. S.* has given us is a mere cheat and a pitiful go-by : If the People had had no more in the Electing of their Bishop or Pastor, if the Bishops could have over their bellies obstructed one upon them, the People could have had no more Power to oppose the Restitution of *Basilides* ( which yet *J. S.* here grants they had ) than to oppose the settling of a Bishop in the Chair when Vacant ; which is the great thing he endeavours to disprove. *Cyprian* knew well enough, that it would be in vain for the People of *Legio* to tell these Bishops, that *Basilides* Communion was polluting, he knew that they would deny this, and go on with his Reinstalment ; and therefore, he puts another Argument in the Peoples Mouth, which he believed to be unanswerable ; that is, The Peoples own Inherent Power, and Right, and the necessity of their Consent, without which no Bishop could be lawfully set over them : This Plea, which alone can secure them from their perplexing fears, he advises them to use, and largely instructs them how to manage it. *That that which I have given ( continues he ) is the true Sense and*

*Purport*

Purport of the aforesaid Passage, will be farther evident when we consider, that it is this very same Epistle, and in the very next subjoined Periods, that affords us plain and strong and solid Argument against the Peoples having (in those Days) the right of Chusing their own Bishops ( And so the Epistle shall afford solid Argument to destroy its main design ); and that all their Interest was giving of Testimony to their Life and Conversation. Well then, let us suppose these Bishops, who had the Pastoral Power of Placing or Reponing a Bishop in *Legio*, met together for the Reponing of *Basilides*; they call the People together in full Congregation, and allow them freely to speak, and declare what they had to say for him, or against him; the People joyntly Answer, That he had Lapsed, &c. as we have in the Epistle: All this we know, ( repone these Bishops ) yet he hath now Repented; we are satisfied that he's a good Man, and fit to be Repon'd, notwithstanding of what you have said; have you any more? No, reply the People; and we think, we have said enough to debar him from Returning to the Chair: You have nothing to do with that, rejoyn the Bishops, your part is only to Witness, ours to Cognosce, Judge, and Determine; you must therefore, notwithstanding all you have said, and that truely, Readmit the Bishop *Basilides*, or else be Excommunicated. Thus, if we suppose the truth of what is here affirmed by J. S. that all the People had was only the Power of giving Testimony, the Synods Epistle allays not a whit of their fears, but

but leaves them in the very same perplexity, and distress wherein it finds them.

§. IX. "The Bishops (saith J. S.) insist on three Scripture Precedents for this Popular Interest. The first is, that *Moses* ( *Num. 20. 25, &c.* ) was commanded to instal *Eleazar* in the Priesthood before the whole Congregation. The second, that when an *Apostle* was to be substituted in the Room of *Judas*, *St. Peter* ( *Act. 1. 15.* ) stood up in the midst of the Disciples, &c. From these Precedents they infer, that a Bishop ought to be Ordain'd in Presence of the People. Why? Because he was to be *Chosen* by the *Votes* of the people? By *Votes* doubtless, or some thing equivalent thereto, else they give no succour to the Church of *Legio*. "Who can imagine that *St. Cyprian* and his *Colleagues* were such *Dunces*, as not to have known, that neither *Eleazar* nor *Matthias* was chosen by Popular Voices? Neither were they such *Dunces*, as not to know, that *Eleazar* was Chosen by no Man but God himself, who neither needed nor sought any Information or Testimony; and so, if this *Cavil* militate against the Peoples *Votes* or *Consent*, it will also militate against their *Testimony*. "What needs more? Nothing plainer, than that all they adduced those Precedents for, was, that the *Election* and *Ordination* of a Bishop ought to be performed before a solemn Meeting of the People: And they do most distinctly determine this *popular Interest*, by assigning the Reason of it to be no other, than that he who was to be ordained, might be approved by publick

Tryal

Tryal and Testimony. And, that the People being present, the Crimes of the Wicked might be detected, or the Merits of the Virtuous published; and so the Ordination might be lawful and accountable, being examined with the Approbation and Judgment of all. But tis certain, that the instance of *Eleazar* will prove no less, that he who is to be Ordained ought to be Chosen by the Consent or Votes of the People, than that he should be Approved by publick Tryal and Testimony: And so, if by this arguing he cashiers our meaning of *Cyprian*, his own keeps it company. Nor was it the design of taking up *Eleazar* into Mount *Hor*, that his *Vices* might be detected, or his *Vertues* published, more than that he might be Chosen by *Popular Votes* or *Consent*. Moreover, if a naked and powerless Testimony be all that *Cyprian* and the rest infer from this or the other Scriptures, they extravagare from their purpose, and do no kindness to the People of *Legio*; and therefore they infer another Conclusion, even that which we now Vindicate; "The People themselves (*says the Synod*) have without question Power of Chusing worthy and Refusing unworthy Priests. Which very thing we see to proceed from Divine Authority, that the Priest should be Chosen, the People being present, in the sight of all, and be approved as worthy and fit by a publick Approbation and Testimony, as in the *Numbers*, the Lord speaks to *Moses*, take *Aaron*, &c. The substance of the Synods Reasoning here, to me seems plainly this: That since God allowed, that before *Eleazar* was made

made High-priest, the People should have such Tokens of his Divine Mission, as made them chearfully Embrace and Accept him; God, by this his own Example, determin'd, that no Pastor could be obtruded on a Flock, except first the People were satisfied, that the Pastor had Gods Call, and was sent to them. And thus their main Conclusion, *The People themselves, &c* seems deducible from the Scripture, from which they infer'd it. But, whatever may be said of the Justness of their Conclusion, with respect to the Scriptures from which they brought it, is notwithstanding, undeniable from its express words, and the scope of the whole Epistle. That they give the People a Power of Chusing their Bishop or Pastor. And accordingly the Codex Beneventanus, cited by Rigalini, reads (x) *That the Priest should be chosen by the People when present.*

§. X. As to the other Scripture, *Act. 14. 23.* Cyprian, as do many other Divines, believ'd, that the two Candidates for the Apostolat were Chosen not by the Apostles Alone, but by them and the Church then present; else how could the Scripture have made for his Conclusion, to wit, *That the People have the Power of Chusing worthy, and Refusing the unworthy Bishops.* All the use ( faith he ) they make of the third Precedent, exactly the same, and neither more nor less than what they made of the other two Precedents, namely simple Testimony. If so, they Neglected a pro-

(x) In Beneventano legitur, a Plebe present Observat. in hanc Epist. 67, que illi 58 est.

which was most pertinent for their Conclusion : And he seems as if he hoped to prove, that they made no more use of it, from this, that they recite not the words of the 3d Verse, *Look ye out, &c.* But neither recite they the words of the 23 Verse of *Acts 1/1.* *Ibey Appointed or presented two, &c.* and yet these are the most proper and special words, from which the *Synod* could infer any Interest they allowed to the People, whether it be that of Voting, or of simple presence and Testimony. And now take the *Synods* words. *And we remark, that the Apostles practised not this* ( viz. the giving to the People share in the Election of their Pastors, which the *Synods Conclusion* ) only in the Ordination of *Bishops* and *Priests*, but also of *Deacons*, concerning which thing is Written in their *Acts*; and the twelve ( saith *Luke* ) called the whole multitude of the *Disciples*, and said unto them. *Which thing certainly* is gone about so cautiously and diligently, the whole *People* being convocated, lest any unworthy Person could creep into the service of the *Altar*, and the *place of Priesthood*. Where, 1/1. the *Synod* argues from the *Less* to the *Greater*: *Nor this* &c. As if they had said, If the *People* had share even in the Election of *Deacons*, they had it much more in the Election of *Bishops* and *Priests*; or whatever Interest they had in the Election of *Deacons*, they surely could have no less in that of *Bishops*. 2dly. Nor could a place in all the *Bible* be thought on more part than this of the 6th of the *Acts*, for the *Synods* express Conclusion, viz. That the *People* have a Power to Elect Worthy, and Reject Unworthy *Bishops*,

Bishops. 3ly. If the Synod acted rationally they, tho they expressed them not, mainly eyed the following words of the 6 of the Acts, where the Apostles allow the People a Power of Chusing the Deacons. 4ly. To 7. 8's Latine Margent, *Quæ verba, &c. i. e. Which words below most manifestly to the Peoples Testimony, and can by force be adapted to an Elective Voice*; Yea, they agree just as well to the latter, as to the former. For, as the Synod says not that the affair was gone about, the People being called to give their Votes; so neither say they, that it was done the People being convocated to give their Testimonies: But the truth is, as is laid, the Synod supposes, that every Christian was acquainted with the following words; where the People Power of Electing their Deacon, is undeniably contain'd. 5ly. That unworthy Men might not get into Church Offices, which the Synod make the end of that Convocation of the People, undeniably the end of the Apostles their allowing them the Power of Chusing their Deacons; this might be a Precedent for the future, and that no Deacons might be Tyrannically obtruded on the People; and that the Church, who knew their Lives, and were to have so much Concern in them, might be in case to provide such should appear to be profitable, and debar the contrary; all which, and that in a great proportion and measure, as the Synod intimates holds with respect to Pastors.

¶ XI. And here he says that they proceed to give a plain and positive account of the manner of promoting Bishops in these times; and then trans-

lates a part of the Epistle, with his observations, as follows. It is diligently to be observed, as descending from Divine Tradition and Apostolic Practice, and is actually observed with us ( in Africa ) and generally in all Provinces, that for celebrating Ordinations aright, all the Neighbouring Bishops of the Province, do meet where the People are, whose Bishop is to be Ordained, and that he be Chosen in the Presence ( not by the Votes, saith J. S: in Parenthesis ) of the People. And it is true, that, In the Presence, and, By the Votes, are different words ; but 'tis as true, as is now evinced, that where ever Cyprian in this case speaks of the Presence of the People, he means their Approbation, or Votes ; Now follows more of Cyprian's words. Which most perfectly knows every Man's Life, and has observed his Behaviour by his Conversation : Which course also we perceive hath been observed with you in the Ordination of our Colleague Sabinus, who has been promoted to the Bishoprick with the Suffrage ( which word J. S. explains by the words Approbation, Commendation or Good-liking ) of the Fraternity, and by the Judgment of the Bishops who were present. Where, that which is meant by these words, Plebe Præsente, in the Presence of the People, ( to keep to J. S's Translation ) is the very same with the meaning of these words, De Universæ Fraternitatis Suffragio ; with, or by the Suffrage of the whole Fraternity. 'Tis apparent, I say, from this, and store of places else in Cyprian, that the Phrases are equipollent, and the latter Explicative of the former : But 'tis certain, that no Bishop could be justly Ordain'd, except he were Chosen, Plebe Præsente, in the Presence of

the People; Therefore none could be Ordain'd except he were first Chosen *Suffragiis Populi Plebis, aut Fraternitatis*, by the Suffrages, the *Approbation, Commendation, or Good-liking* ( J. S. himself being the Interpreter of the word ) of the whole or greater part of the People. Wherefore, a little above in the same Epistle, as is already noted, where the vulgar Copies read *Plebe Presente*, the *Codex Beneventanus*, cited by Rigaltius, reads *A Plebe Presente*, By the People being present the Bishop is Chosen. But beside the Equivalency of the Phrases, it is demonstrable from whole legion of places in *Cyprian*, that no Bishop was, or could be justly Ordain'd, until he was Chosen by the Suffrages of the People. I say, always by the Suffrages of the People, but never without them. But by the word Suffrage J. S. himself understands *Approbation, Commendation, or Good-liking*; Ergo, ( J. S. himself being Judge ) the Bishop could never be Chosen but by the *Approbation, Commendation, and Good-liking* of the People, could never be lawfully Ordain'd, until it was evident that he had this. Now, if there be any material Differences between these two, to wit, to be Elected Chosen by the *Approbation, Commendation, and Good-liking* of the People; and, to be Elected by the stated Votes of the People; and, therefore if all along J. S. has not been beating the Air, and at length granted the Truth of that which he so labouriously endeavours to disprove, let Men of Judgment and Integrity determine. S. X

§. XII. He has here an obitinerary Observation or Inference, *viz.* This African Council laid, *That it descended from Divine Tradition, that the Neighbouring Bishops of the Province met, &c.* Therefore they believed Episcopacy to be of Divine Institution. But this his Consequence, not only the Synod, while they own, that in other Provinces, there was a contrary custom, but also J. S. himself, while he yields, that then in Alexandria the Bishop was Elected by the Presbyters, and not by the Neighbouring Bishops, quite overthrows, for, doubtless, the Alexandrines were ready to alledge Divine Tradition for their Custom as the Africans for theirs. In short, but any thing with the Ancients, tho' of but a very small duration, was wont to be honoured with the taking *Elogie* of Apostolic or Divine Tradition. But what tho' I could answer nothing to this? What tho' he could twist a Thousand Consequences, and each of them a Thousand times harder than this, they would indeed be knots and difficulties, yet they could never much move any, that earnestly considered that which above made unquestionably clear, *viz.* That Cyprian and his Contemporaries really and firmly Believe, that Christ never Instituted any one Pastor, but the Apostles, and their Successors; their Successors, I say, in every thing, in which they were capable of Succession. But, which is most observable, and alone ruines this *Entbymem*, the Synod all along in this very Epistle confounds and reciprocates a Bishop with a Pastor; and so looks on Presbyters as nobody. And indeed they are nothing at all,

when oppos'd unto, or distinguished from Bishops.

§. XIII. But, *Origen* (saith *J. S. f. y.*) on *Levit.* 8. 4. accord's most exactly with our Provincial Synod. So much the worse for *J. S.* then. But let us hear *Origen*: "Although the Lord had laid down Rules about the Insealment of the High Priest, and had chosen him, yet the Congregation is convocated. For in the Ordination of a Priest the *Presence* of the People is necessary, that all may know assuredly, that he, who, of all the People, is the excellentest, the learnedest, the holiest, and the eminentest for all Virtue, is the Person chosen to the Priesthood: And this is done, *The People standing by*, that there may be no room left for the After-retractions or Scruples: And this is that which the Apostle commands in the Ordination of a Bishop, saying, he must have a good Testimony from those that are without. Thus far *Origen*; Now subjoyns *J. S.* "Thus I say, (as the aforementioned *African Council* doth *Origen* ascribes no more to the People, but *Presence* and *Testimony*, and that for the sake of this. Not one Syllable of the People's *Election* *Vote*, unless it be, that it's fairly excluded by the whole *Grain* & *Tendency* of the Discourse. But tho' we suppose, that *Origen*, by the bye, droped some words that bare the Peoples *Vote* of *Power*, yet how light must they be when laid in the Scales with these many Talents with which *Cyprian* and other Fathers of the *Origenian* Age have furnished us: Tho' we suppose it, I say

not grant it; for it can never be proved that these words exclude the Peoples Power or Elective Vote, or that there is ought in them, save this, that the Choice should be made in the sight of all Men of whatsoever Condition or Religion; yea, so much *Origen* clearly shews, while, to prove what he says, he brings a Scripture that concerns the *Pagans* only.

*Lampridius*'s saying, that *Alexander Severus* published the Names of such as were to be promoted to be *Governours of Provinces*, exhorting the People, that if any had any Crime to object against the Persons, he might make it appear by evident proof, and that he allow'd them this in Imitation of the Christians in the promotion of their *Bishops*, will help him as little as either *Origen* or *Cyprian*: For, be it, that the Emperour saw the Names of Christian or Jewish Candidates posted up in some publick places, or had heard that this was done; will it follow, that he knew the whole method and order of the promotion? Or, tho' he had known it exactly, will it follow, that he approved, and resolued to Imitate all of it? If he had done this, then, *J. S.* himself being Judge, he would have caused every *Governour of Province or City* to have been *Elected* by some number of the Neighbouring *Governours* without any Dependence on himself: But he never did this, but Chused and Nominated every *Governour* by his own sole Authority.

§. XIV. Before I leave this Subject, take yet another Testimony or two, out of the Authors of the *Cyprianic Age*. *Celsus*, a Christian of this

Third

Third Age, in his *Dedication* of the Translation of the Conflict between Jason and Popiscus to *Vigilius* a Bishop and Confessor, gives most expressly the People Power of Chusing their Bishop (a). *Eusebium*, who flourished soon after this Age, and records the Affairs done therein, writes, that both *Theotecnus* and *Anatolius* were for some time together Bishops of *Cesarea* of *Palestine*, and that the latter going to the Synod of *Antioch*, which was conveen'd against *Samostenus*, was at *Laodicea* detain'd by the Brethren of that place; their Bishop *Eusebius* being dead (b). The History of the Election of *Fabian* Bishop of *Rome* is no less clear. "When all the Brethren, (saith the same Author) or the whole People, (as *Rufin* turns it) were gathered in the Church to Elect a Successor to their Bishop, *Anterus*, and many were minded to Elect some Noble and Illustrious Persons, but no Man thought on *Fabian*; 'Tis said, that a Dove suddenly lighting sat on his head, which seem'd to resemble the Image of the *Holy Ghost*, who in the shape of a Dove had descended on our Saviour (c). The People being moved with

(a) *Dimicationis Plebis* mōra, quem potius eligeret Episcopum, te quārenti populo suo Christus inopinatum repente obtulit, & complacitum sibi cælestis providentia, manifeste adventus cui improvisa occurrence monstravit. *Inter Opera Cypriani Adscripta*, & ab Episcopo Ozanensis Edit. (b) οὐδὲ ταῦτα αὐτοῖς κοινωνεῖσθαι εἰσίν οὐδεποτέ. *Eccles. Hist. Lib. 7. Cap. 32.* (c) οὐδὲ ταῦτα λαβεῖσσεν οὐδὲ πινεῖσθαι οὐδὲ κινδύνευσθαι οὐδὲθυμοῖς πασῶν καὶ μιᾶς λυχῆς ἀγορῶν οὐδενός, οὐδὲ πολέμων ἐν τῷ οὐρανῷ τῷ στολωντις λαθόπας οὐδὲ οὐδεῖνεις. *Eccles. Hist. Lib. 6. Cap. 39.*

this

this prodigious, and stirred up by the Divine Spirit, cry'd out with the heighth of alacrity, and one consent, that *Fabian* was worthy of the Office: And so presently placed him in the Bishops Chair.

§. XV. It were easie to descend into the 4th and 5th Centuries; and shew, that this which I propugn was the Doctrine of the Council of *Nice*; and, which sure will please J. S. well, of *Leo* the First, Bishop of *Rome*, and practis'd in the Elections of *Cecilius* Bishop of *Carthage*, of *Ambrose* Bishop of *Milas*, and of *Augustin* and *Eradinus* Bishops of *Hippo*. Nor had the Christian People this Power only *de Facto*, as the Papists alledge, whereof the Bishops could deprive them when they pleas'd, but they had it by Divine Right, as *Cyprian* (c) and a whole Synod with him roundly and frequently affirm: And accordingly we find the People practising it, from the very beginning of Christianity: For, *Clemens*, the first Post-Apostolick Writer, informs us (d), *That the Corinthian Bishops or Presbyters* (for with him, both are one and the same) *were brought in, or chosen with Consent of the whole Church*. But I am confined to the Monuments of the *Cyprianic Age*, and have now made good from them, that the People, in the Election of their Bishop or Pastor, had more than a simple and powerless Testimony: 'Tis made clear by the Testimonies adduced, that in *Italy*, *Africk* and *Spain*, the Election was carried on by mutual Consent of the Neighbouring Bi-

(c) Epist: 67. (d) τὰς τοι καταστάτας δι' ιερού, μεταξύ τοι εγγεγραμμένης εργασίας, ενθουσιασμός της ιεραρχίας τάσσει. Pag. 102.

Bishops on the one hand, and the People of the vacant Parish on the other; the Bishops, or Synod, or Presbytery of the Bounds could obstruct none on the People against their Will, the People could compleat the Election of none, without the approbation of the Synod of Bishops in whose District they lived. And in this the Presbyterians exactly follow the Church of the Cyprianic Age, and the Prelatists altogether desert her.

¶. XVI. In the last place, J. S's Doctrine is palpably Popish, against which our first Reformers earnestly strove, so soon as ever they were sent forth to fight the Lambs Battels against the Dragon; as *Luther* (e), *Calvin* (f), *Musculus* (g), *Berza* (h), *Illyrius* (i), and others. On the other hand, the Romonists, with all their Art and Cunning, oppos'd these Champions of Truth, and affirmed with *Bellarmin*, i. e. that nothing of the Power of Election of Pastors belong'd to the People of Divine Right. If it be objected to *Bellarmin*, that this his Doctrine is contrary to the Mind of the Fathers, and in special to *Cyprian*, he returns the following Answer (k). "I say, that *Cyprian* attributes

(e) Cited by *Bellarmin*: *de Clericis*: Cap: 7. (f) *Institutio*: Lib: 4: Cap: 4: 9: 10, 11: (g) *Loc: Communis*: Pag: 249: (h) *In Actis*: Cap: 14: v: 23: (i) *Apud Bellarmin*: l: c: (k) *Dico Cyprianus* hoc loco nihil tribuere Populo circa Electiones Sacerdotum; nisi ut fessent Testimonium de Vita & Moribus Ordinandorum, quod etiam nunc servatur in Ecclesia Catholica. Dicit autem *Cyprianus*, Populum habere Potestatem Eligendi, & Suffragium Forendi, quis potest dicere, si quid noverit Boni vel Mali de Ordinando, & sic Testimonio suo efficere ut eligatur, vel non eligatur. Itaque habet Populus, secundum *Cyprianus* Sententiam, Potestatem Eligendi, & Suffragandi per Testimonium, non per calculum, more Testis, non Judicis. nothing

nothing to the People concerning Elections of Priests, but that they give Testimony concerning the Life and Manners of these that were to be Ordain'd; and Cyprian saith, that the People have Power of Electing and giving Suffrage, because they can tell, if they know any Good or Evil of him that is to be Ordain'd, and so, by their Testimony, can bring to pass, that he may be chosen or not chosen. Therefore, according to Cyprian's Mind, the People hath the Power of Chusing and giving Suffrage by way of Testimony, not by way of Vote, as a Witness, not as a Judge. Thus he. So ducile a Scholar has J. S. been to the Jesuise, that, as we have already seen, neither in Doctrine nor Terms, has he gone one hairs-breadth from his Master. *Panellus* (1), *Scoanus* (m), and the rest of the Romish Rout joyn Bellarmin. Yet all these Romishs, though they, in Hazard of Truth and of Modesty, outdo even the worst of Mortals, yield, that, about Cyprian's time, the People really enjoy'd more Power than that of a naked Testimony; but this, say they, the People had not of Right, but only out of the Connivance of the Bishops, until they saw it fit to take it back again. Judg therefore of J. S. who blushes not to avow, that then the People had neither in Right nor Fact, one Grain of Power, besides a simple and naked Testimony; and now, when these Philistines have been long since driven to their Heals by Junius, Chemistus, Galartius, Wille, J. Crecius, Blondel, and other

(1) *Annotat: ad Cypr: Epist: 67; alias 68: (m) Manual: Lib: I: Cap: 12.*

such

Such Worthies, dares and threatens the Reform'd World with these blunted Weapons, that he has stollen out of the Armory of the *Febusites*.

Nor had the People this Interest and Power only in the Calling of their Bishop or Pastor, but also in the Management of other Affairs of the Church, they could by themselves, or, which is much more convenient and commodious, (as is now proved) by their Seniors, their Delegates, and Representatives, preserve their Sacred Liberties from the Clergies Encroachments: And this constitutes a Tenth Difference between the *Cyprianie* and *Hierarchic* Bishop: And those Seniors or Ruling Elders they justly believ'd to be of Divine Right.

S. XVII. *J. S.* spends his whole Eight Chapter against this *Worshipful Order* (as he scornfully terms Ruling Elders); and yet the only noticeable Argument he advances against 'em, is, in summ, this, that the Asserting of 'em is not Consistent with the Presbyterian Doctrine of Dichotomizing the Church Officers. "G. R. himself (*Jaſt bē*) (n) will not allow them to be fought for among the Deacons, and no Man ever said, G. R. himself will not say, that his Ruling Elders are of the same Order with Pastors. But this Argument quite evanishes, if we repone, that those Elders are the Representatives of the *Sacra Plebs*, or of the Church, as she is opposed unto, or distinguish'd from Church Officers, properly so call'd, Bishops, or Pastors, and Deacons; and therefore, that they are not, in a strict Sense, Church Officers. For I

(n) Chap: 8: §: 22.

am so well assured of this Truth, that only Bishops, or Presbyters and Deacons are, in a proper and strict Sense, Church Officers, that, if any thing I ever laid can be prov'd to contradict this, I willingly revock and retract it.

J. S. refers his Antagonist to *Blondel's Book le Jure Plebis*; As wherein the Order of Ruling Elders is fully and industriously overthrown. What has he said there? Why? He appears in it, with all his might, for the Interest of the whole People. And therefore, he is clear for the Doctrine I maintain: But, He applyes himself downright to disprove the Divine Institution of the Order of Ruling Elders. I affirm, that he has not done so, and that he only denyes, that Ruling Elders belong to the Clergy, as tis opposite unto, or distinct from the People; he neither deny'd, nor disproved any more. His main Scope (saib J. S.) obliged him to it. For, if all, and every one of the People, have, by Divine Right, such an Interest in the Government of the Church, as he pleads for, how had it been accountable, that likewise, by Divine Right, there should have been a certain Order of Men set apart to Represent the People? But I am of the Mind, that the quite contrary Conclusion follows much rather, than this of J. S. from his Antecedent; since the Churches priviledges, and the necessary means to preserve them, must stand on the same Foundation; and accordingly *Blondel* judges, that tis most probable, that, in the time of the Apostles, not the whole Multitude, but only their Seniors, used to Convene for Chusing of their

their Deacons, or such Affairs. (o) He believes, that the Protestant Churches of *France*, *Scotia*, and *Holland*, in their setting up of Ruling Elders, did re-introduce into the Church a Practice truly *Apostolic*. And, finally, he looks on *Downeane*, *Land*, and other Adorers of the Hierarchy, as little better than mad, when they rail against this Custom (p). This Hypothesis of *Blondel* differs not, for Substance, from that which other Presbyterians hold of Ruling Elders; and 'tis propugn'd by many and most Learn'd Divines: I shall only name one or two of the Church of *England*, that *J. S.* may see, that he has some other Adversaries to deal with, beside the Presbyterians. *Bishop Jewell* cites and approves this saying of the Cardinal of *Arles* in the Council of *Constance* (q): 'When the Apostles had any great Matter to determine, they durst not to discuss it by themselves alone, but called the Multitude to sit with them.'

And *Whitaker* (r), having cited the 15. of the *Acts* 6. and 22. says. 'Tis evident from those places, that not only the Apostles, but also the Elders, yea, and even the People were present in this Council, and had therein

(o) *Vel per Seniores* (scilicet congregabatur Multitudo) a singulis conventibus partialibus Delegatos, in quibus, tota per Regiones infestae Urbis sparsa Fraternitas, capita cum prepositis suis conferret, &c. Pag: 262: Edit: *Frankfurt*: 1690. (p) Pag: 257, 259. (q) *Defence of the Apology*. Part: 1: Pag: 41. (r) *De Concil: Quasi: 3: Cap: 3: Ex his locis manifestum est, non modo Apostolor, verum etiam Presbyteros, atque adeo Populum ipsum, & Universam Ecclesiam, in hoc Concilio adiunxit, & Suffragium Definitivum habuisse.*

' a Decisive Vote. He egregiously clears the place of all the Dust the Jesuite had cast on it, affirms (1), " That the Apostles called the People to Council, and that every Laick in it had a Definitive Vote, no less than had Peter himself. He says, finally, (2) " That anciently, princes, Presbyters, Senators, Judges, and other Laick Persons were not only present at Councils, but also gave their Votes Subscribed and Defined. *Willet* is of the same Mind. " That Lay-men also (saith he) (3) with Priests ought to be admitted: *First*, We have Testimony out of the Word of God for it, *Tit. 3.13.* For this cause *Zenas the Lawyer* is joyned as Fellow in Commission with *Apollos*. But we have a more evident place, *Acts 15.22.* It seemed Good to the Apostles and Elders with the whole Church. Here we see, that not only the Elders, but the whole Multitude were admitted into Consultation with the Apostles. " The Jesuite saith (4), That none but the Apostles gave Sentence, the rest only gave Consent, and inward Liking and Approbation. This *Cavil Arelatensis* met withal, long before the Jesuite was born, in the Council of *Basil*. Neither this Word, (saith he) It seemed Good, signifieth in this place, Consultation, but Decisi-

(1) *In hoc ergo Concilio quisvis Laicus & Presbyter De-*  
*finitivum Suffragium habuit, non minus quam Petrus.*  
 (2) *Principes, Presbyteri, Senatori, Judices, aliquae*  
*Homines Laici, Conciliis Sacris & Ecclesiasticis non inter-*  
*fuerunt modo, verum etiam Sententias dixerunt, Subscrip-*  
*serunt, Definierunt.* (3) *Concio;* 3: *Quod;* 4: *Pag;* 130.  
 (4) *Ibid:*

on, and Determination. And so it doth indeed; for seeing there is one Word applyed to them all ~~the~~ placust, It seemed Good to the Apostles, Elders, and the whole Multitude; why should it not be taken in one and the same Sense, and after the same manner understood of them all? The Protestant Divines do not only prove the Hypothesis I sustain, by this place of the ~~Am~~, but they bring Arguments for it from other Scriptures of both Testaments, from Reason, and Natures Light, and the Confession of Adversaries.

¶. XVIII. I cann't indeed, during the first Three Centuries, find express mention of these Seniors or Ruling Elders; for I freely pass from some Words of *Tertullian* and *Origen*, which I (x) elsewhere overly mention'd, as containing them, as also from what I said of the *Ignatian* Presbyters their being Ruling or Non Preaching Elders, and that without giving of much Advantage to the *Dioceanists*, since in, or about the *Cyprianic Age*, in which time, as I judge, the Author or Interpolator wrote, there were belonging to the same Church, Parish, or Congregation, divers Presbyters, who Preached little, if any; and yet had Power to Dispense the Word and Sacraments. Notwithstanding those my Recessions, I am perswaded, that there were LaySeniors, that Shared in the Management of Ecclesiastic Affairs, Represented the People, and Preserved their Liberties, and so much I trust I have already evinced. 'Tis moreover clear from hence, that the Writers of the Fourth

(x) Naz: Quer: Part: 2; Sect: 4.

and

and Fifth Ages either expressly affirm it, or clearly suppose it. The Words of *Ambroſe* or *Hilary* I elsewhere (y) produced and vindicated against Dr. *Field*. J. S. seems to say, that *Hilary* does not mention Non-Preaching Seniors, and says (z), *He'll give his Reasons for his so saying, when he is put to it.* But I gave him long since occasion to produce them; and therefore, I judg, he has them yet to forge. He adds, *That Hilary says concerning those Seniors he mentions, that they were quite out of Doors, long before he wrote those Commentaries.* But all here he says, is, that they were well nigh abolish'd in his own time, not at all that they were not in beeing in the *Cyprianic* Age. *Optatus* is no les clear for our purpose; for he informs us (a), “*That Mensurius, Bishop of Carthage, being, during Maxentius's Persecution, commanded to Court, delivered some Gold and Silver Vessels, which he could not otherwise dispose of, to the Seniors, judging them Faithful, who yet, in the time of his Successor Cæcilian, proved false, and, adding Schism to their Sacrilege, joyned with Lucilla, a Powerful and Factious Woman, in hatching the Donatists.* To this sence writes *Optatus*: And I doubt not hence to conclude, that we have here the Lay-Elders we seek for... “*What? (saith J. S.) (b) Shall we still have an Order of Church Officers of Divine Institution, Superior to Deacons, Inferior to Priests, or Pastors, Intrusted with the Power of Government and Discipline, but none of the Sacra-*

(y) *Naz. Quer. Part 2. Sect. 4.* (z) *Chap. 8. §. 15.*  
(a) *Lib. 1. (b) Chap. 8. §. 19.*

and, and *Desermination*. And so it doth indeed; for seeing there is one Word applyed to them all alike placit, It seemed Good to the *Apollines*, *Barbers*, and the whole ~~Assembly~~ why should it not be taken in one and the same Sense, and after the same manner understood of them all? The Protestant Divines do not only prove the Hypothesis I sustain, by this place of the 2d, but they bring Arguments for it from other Scriptures of both Testaments, from Reason, and Natures Light, and the Consilium of Ad-  
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(y) *Naz. Quer. Part 2. Sect. 4.* (z) *Chap. 8. S. 15.*

(a) *Lib. 1.* (b) *Chap. 8. S. 19.*

ments, where-ever we find the Word *Seniores*? And what more have we but the bare Word in *Optatus*? But this can make nothing, as is evident from the preceeding Discourse, against my *Hypothesis*, which disjoyns these Elders from the Clergy, and makes them the Representatives of the People, and Guardians of their Liberties: This, I say, is sufficiently proved by this place; for, tho' we have only the Word *Seniores* or *Elders*, yet, seeing these belonged not to the Clergy, as, I think, *J. S.* yields, and seeing there were yet ( for this Action of *Mensurians* fell out before *Constantin*'s time ) no Christian Magistrates, nor Christian Senators of Burroughs, these Seniors or Elders were, of necessity, the Representatives of the Christian People, and Preservers of their Rights. "We have ( saith *J. S.*) *Optatus* more than once reckoning up all the Orders of the Church, but always so, as that you shall not find a Ruling Elder among them. Thus, *Lib. 1.* he distributes all Christians into five Ranks. 1. The *Laicks*. 2. The *Ministri*, the Under-Officers, *Sub-Deacons*, *Acolyths*, *Door-Keepers*, &c. 3. The *Deacons*. 4. The *Presbyters*. 5. The *Bishops*. Now, let *G. R.* try his Skill, and tell us, to which of these five Ranks he can reduce his Ruling Elders. I freely answer, To that of the *Laicks*: But, to this Answer he opposes *Optatus*'s Words, That the *Laicks* were underprop'd by no Ecclesiastical Dignity; that is, they did not properly belong to the Clergy. But this is so far from hurting me, that it is part of the very *Hypothesis* I assert. But then they are Inferior to Deacons: But I am of the Mind, that

Inferiority of Superiority has scarce any place in the Affair. We need not compare the Deacons with the Seniors, but only with Bishops, Presbyters, and other Ranks of the Scale to which they belong. But I'll suppose, that Superiority and Inferiority may be here admitted ; yet can any think, that these Seniors were not, in respect of the Interest they had in Church Affairs, before the Church Door-keepers and Grave-diggers ? But such Elders *are without Divine Appointment*. But I am so far from believing this, that I believe I have proved the very contrary. *Augustin* seconds *Optatus* ; for he directs his 137 Epistle to the most dear Brethren, the Clergy, Seniors or Elders, and the whole People of the Church of Hippo : And in his 3d Book against *Cresconius*, Chap. 29. he mentions Presbyters, Deacons, and Seniors or Elders. And Chap. 58. *Peregrin a Presbyter, and the Elders of the Church of Multicari.*

Add to all these the *Acts of the Purgation of Cæcilian*, which are elder than the Council of Nice, and printed with *Albaspinus's* Notes on *Optatus* ; for there, some having alledged, that *Lucilla* had given Money to get *Majorinus* made a Bishop, add, *That all the Bishops, the Priests, the Deacons and Elders had knowledge of it.* And some lines after, a Bishop called *Parpusius* writes to *Silvanus* Bishop of *Cirtbe*, who was accused of several things, *To employ these of his Clergy, and the Elders of the People, which are Ecclesiastical Persons* ; to the end, they might give an account of those dissentions. And in the following Page, there is mention made of a *Letter writ to the Clergy, and to the Elders.* And six Pages af-

ter, one *Maximus* sayeth, I speak in the name of the Elders, and Christian People of the Catholick Law. Now, I am perswaded, it ought to be granted, that all these four Authors speak of one and the same kind of Seniors or Elders; and therefore, which *J. S.* objects §. 13. & 15. tho' *Jerom* and others of the Fathers mention them not, it cann't shake our Assertion; since 'tis certain from all these Testimonies, that these Elders or Seniors belonged not unto the Clergy, and yet were Ecclesiasticks, even the Representatives of the People, as the People was opposed unto, or distinct from the Clergy, which is the very Position I sustain.

§. XIX. This is yielded by Bishop *Whitegift* (c), " I know, that in the Primitive Church they had in every Church certain Seniors, to whom the Government of the Congregation was committed, but that was before there was any Christian Prince or Magistrate that openly professed the Gospel, and before there was any Church by Publyke Authority established, or under Civil Government. And (d), " Both the Names and Offices of Seniors were extinguished before *Ambrose* time, as he himself doth testifie, writing upon the fifth of the first to *Timothy*. Indeed as *Ambrose* saith, writing upon the fifth of the first to *Timothy*, the Synagogue, and after the Church had Seniors, without whose Councell nothing was done in the Church, but that was before his time, and before there was any Christian Magistrates, or any Church established. *J. S.* saith, " That he

(c) *Defence, &c.* Pag. 638. (d) Pag. 651.

hath

hath no where affirmed, that there was such an Order of Divine Right, or in St. Cyprian's tithe, or of Catholick Acceptation (e). But who can deny, that *Hilary*, to whom *Whitegift* assents, makes them to be, if not of Divine Right, (for *Whitegift* allows very little to be of Divine Right) yet to have still been in all Churches from the beginning of Christianity? He adds, that *Whitegift* had no other ground for saying so, but the *Testimony of the Pseudo-Ambrose*. But 'tis now evident, that, if he diligently read the Ancients, he had more. In a word, *Whitegift* acknowledges, that *Hilary* spoke Truth, that, from the Infancy of Christianity, there were, beside the Pastors, other Rulers or Seniors, without whom nothing of weight was done; that they were such Seniors, whose place, as he thought, the Christian Magistrate, when he came, might supply; and therefore, that these Seniors were no Pastors, or Dispensers of the Word and Sacraments. If then *Whitegift's* Confession may be admitted (and doubtless it may in the Case) J. S. and his Associates do very unjustly alledge, that Lay-Elders were Strangers to the Primitive Church.

¶. XX. He here says, that the Authors of the *Jus Divinum Regiminis Ecclesiastici* have notoriously abus'd their Reader, in citing *Thorndike* for Ruling Elders: And 'tis true, that *Thorndike* himself alledges no less, but most injuriously: Take the Words they quote. "There is no reason to doubt, that the Men whom the Apostle, 1 Cor. 12. 28. Ephes. 4. 11. calleth Doctors, are these

(e) Chap. 8, §. 9.

of the Presbyters, who had the Abilities of Preaching and Teaching the People at their Assemblies: That those of the Presbyters that Preached not, are called here by the Apostle, *Governments*; And the Deacons ~~Assistants~~, that is *Helps* or *Assistants* to the *Governments* of Presbyters, so that it is not to be translated *Helps in Governments*, but *Helps, Governments*. And, "There were two parts of the Presbyters Office, in Teaching and Governing, the one whereof some attain'd not, even in the Apostles times. These Words Thorndike denies not to be his, and wherein they differ from that which these Divines, and many other Presbyterians maintayn'd of Ruling Elders, I can't learn. That which J. S. has brought out of Thorndike, for I have not the Book, is little, save Mist and Scoffing: He says indeed, *That no Man can shew by any Writing of any Christian, from the Apostles to this Interruption, ( that is our Reformation from Popery ) any Man endow'd with the Power of the Keys, that was not also Qualify'd to Preach and Celebrate the Eucharist*. And these Words I understand; but how they agree with these adduced by the London Ministers, I confess I do not. His whole Charge leans on this, that they believ'd the Elders they pleaded for, to be meer Lay-Men: I know ( faith he ) many Church Writers are quoted to prove Lay Elders, &c. Which yet they never thought, but the very contrary: This Mr. Thorndike could not but know, and therefore cannot be absolv'd of unfair Dealing.

§. XXI. Other Hierarchies propugn this Distinction of Preaching and Ruling Elders; as Full

an Episcopal, when J. S. pleases, Dr. Fell (f) and Dodwell (g), and, as do many Presbyterians, (not all) they found it on 1 Tim. 5. 17. and find this Distinction in Cyprian's 29 Epistle, and other Monuments of the Ancients. But (saith Mr. Dodwell) the Modern Schismatics (the Presbyterians) sensibly infer, that the Elders who labour not in the Word and Doctrine are Laicks. But he should have known, that such Presbyterians as sustain the Distinction of Preaching, and Non-Preaching Ruling Elders, and found it on 1 Tim. 5. 17. infer no such thing, but affirm the latter to be Church Officers, as well as the former. His Reason of this Imputation is, because they conclude, that those Ruling Elders have no Power to Dispense the Lord's Supper; and he makes the Presbyterate a proper Priesthood succeeding to that of Aaron, and the Lord's Supper a proper Sacrifice as was the Aaronick; and so, according to him (h), the Office of Preaching is not at all essential to the Priesthood or Presbyterate, and therefore not at all incumbent on Priests or Presbyters by virtue of their Function, more than it was on the Levitical Priests by virtue of theirs, whose proper Office was to Sacrifice, and so far from including that of Teaching and Exhorting the People, that very few Priests employ'd themselves therein. This Doctrine is really Romish, destroys the very Idea and Nature

(f) In Epist Cyp: 29. (g) Dissert: Cyp: 6. §: 4, 5, 6.

(h) Cum etiam ex receptis ætatis suæ moribus suas plerumque consuetudines mutuo acceperint Christiani; vix puto ullum fuisse exemplum quo Docendi Munus cum Sacerdotio esset necessario coniunctum, &c.

of a Gospel Ministry, and is so far from having any Footing in Scripture, that a very few Texts ( as *Act. 20. 17, 28. Ephes. 4. 11. Philip. 1. 1. 2 Tim. 3. 1, &c. Tit. 1. 5, &c. 1 Pet. 5. 1, &c.* whence 'tis most manifest, that Bishop, Presbyter and Pastor are reciprocally one and the same, and that the main and special Office of this Officer is to Teach and Exhort the People, no less than to Dispense either Sacrament, and not at all to Sacrifice in any proper sense ) are abundantly sufficient to secure any Honest and Thinking Protestant from the Danger and Hurt intended. Nor has it any better ground in *Cyprian*, and the other Monuments from which he labours to bring it: For he shall never prove, that any Presbyters, who had Power to Dispense the Lord's Supper, wanted the Power of Preaching: But this by the way; the main thing I intend here being to evince, that the chiefest Hierarchies distinguish Presbyters into Preaching and Non-Preaching or Ruling Elders, and found this Distinction on *1 Tim. 5. 17.* as do some Presbyterians: This, I think, I have now done, and shall therefore go on, and add to that of *Whitelock* the Testimony of another famous Prelatist for *Lay Elders*; I mean *Saravia*. For (i) he assents to *Ambrose* ( or *Hilary* ) his saying, *That the Synagogue, and after, the Church had Elders or Seniors, without whose Counsel nothing was done.* And (k) he allows, "That these Seniors

(i) *De Diversis Grad. Ministrorum, Cap. 11.* (k) *Sed adjunguntur Pastoribus Ecclesiae, tanquam Adscensores & Consiliarii; ut videant ne forte Potestate Ecclesiastica Pastores abutantur.* *Ibid.*

‘ors be either some of the Magistrates, or other fit Men, who ought to assist the Pastors with their Counsel, and take Care, that they abuse not their Power. He however is by the Ears with *Whitegift* and with himself too; for he insinuates, that such Seniors there could not be under an Infidel Magistrate; the *English* Church Wardens, in *Voëlius*’s Mind, are the Vestiges and Rubbish of these Ruling Seniors.

S. XXII. And now, as I trust, it is clear, that the Hierarchies, who load the Reformed Churches with all imaginable contempt and reproach, because they use those Ruling Seniors, are either most ignorant or most unjust; but chiefly *J. S.* and the rest of the *Scottish* Prelatists, since they still retain’d the custom as it had been before, and had in each Parish a Session made up of a Curate and some of those Seniors. But ’tis not strange, if Men of Oligarchic and Tyrannical Principles be, through their Hatred and blind Fury against the Sacred Liberties of God’s Church, hurried into such wild and unaccountable Tenets; the same Men, moreover, at the same time when they rail on the Reformed Churches for allowing to Lay Elders, or the Representatives of God’s People, a Share in the Management of Church affairs, admit, for the very Head of their Church, one whom they must confess to be a meer Laic, and give to him the Supream, if not the Sole Power in all Church affairs.

S. XXIII. This most necessary and Sacred Ordinance has in all well Reformed Churches still been carefully observed, and resolutely propugned; and

and, on the other hand, most eagerly impugned, & virulently defamed by the Papists, as Schukingius, Sanderus, Stapletons, Galenius, and others cited by the most Learned Vetusius (1); Nor (they are the Words of the same Excellent Person) is this a wonder, since nothing is more opposite to the Papal Monarchy and Antichristian Tyranny, than is the Institution of Ruling Elders. Our Prelatists, as their custom is, are in this also dear Friends to the Papists; as is to be seen in the most of their Books; and both Papists and Prelatists use one and the same kind of Arguments, which for the most part consist of scoffing and railing. But, as is said, the far greater and better part of the Reformed Churches and Divines still propugn'd this practice as most necessary and warrantable: That famous Divine, that burning and shining Light in this Church, Mr. George Gillespie names some of them, beside those I have already named: Take his words (m).  
 "When the Council of Trent was first spoken of  
 "in the Dyet at Nericberg, Anno 1522. all the  
 "Estates of Germany desired of Pope Adrien the  
 "6. That admittance might be granted as well  
 "to Lay-men as to Clergy-men, and that not only  
 "as Witnesses and Spectators, but to be Judges  
 "there. This they could not obtain, therefore  
 "they would not come to the Council, and  
 "published a Booke which they entituled, *Causa  
 "cum Electores & ceteri Confessioni Augustanae additi  
 "ad Concilium Tridentinum non accedant*: Where

(1) Polit. Eccles. Part 2. Lib: 2. Tract. 3. Cap. 4. § 2.  
 (m) An Assertion of the Government of the Church of Scotland. Part 1. Chap. 73.

' they alleage this for one cause of their not  
' coming to *Trent*, because none had Voice  
' there but Cardinals, Bishops, Abbots, Generals,  
' or Superiours of Orders, whereas Laicks also  
' ought to have a decisive Voice in Councils.  
And again (n) "Our Divines praye against  
' Papists that some of these whom they call Laicks  
' ought to have place in the Assemblies of the  
' Church by this Argument among the rest;  
' because otherwise the whole Church could not  
' be thereby represented. And (o) "It is plain  
' enough that the Church cannot be represented  
' except the hearers of the Word, which are the  
' farre greatest part of the Church be represen-  
' ted. By the Ministers of the Word they cannot  
' be represented more then the Burghes can be  
' represented in Parliament by the Noblemen  
' or by the Commissioners of Shires; therefore  
' by some of their owne kind must they be repre-  
' sented, that is by such as are Hearers and not  
' Preachers. Now some Hearers cannot repre-  
' sent all the rest, except they have a Calling and  
' Commission thereto; and who can those be but  
' Ruling Elders. *Gerhardus Bucer* holds it for a  
Protestant Principle, That Laicks are to be  
admitted into Synods (p). And (q) "Those  
' Elders were chosen out of the whole Multitude  
' of the Faithfull, and by the Apostles admitted  
' into a share of the Government, that they  
' might represent the whole Church. *Noctis*  
makes the Elders a kind of *Ephori*, that is, Pre-  
servers of the Churches Liberties, and *Inspectors*  
over the Pastors (r). I'll shut up all with the

(n) Part 1. Chap. 4. (o) Ibid. (p) *De Gubern. Eccles.*  
Pag. 28. (q) Pag. 84, (r) Part 2. Lib. 2. Tract. 3. Cap.  
4. §. 1. words

words of the Learn'd and Venerable *Beza*. 'Tis the Churches great concern, for keeping out of Tyranny, that some chosen out of the People know what is done in the Consistories and Ecclesiastical Jurisdiction, and how exactly the Laws made concerning those Affairs are observed: As anciently at *Rome* it was provided, for restraining the Power of the Senate, that the Tribunes of the People should be present at it, and have power of withstanding by a Negative Voice the Senates Decrees (f).

§. XXIV. I shall not now longer insist on the Differences or Contrarieties between the *Cyprianic* and Modern Bishops: Weigh well those which I have, in the former and this Chapter, collected, and say, if you can, that the *Cyprianic* Bishop was not in many, and the most valuable respects, much liker to our Pastor, than to your Prelate. Would you be content, on supposition, that we would embrace the *Cyprianic* Episcopacy, to do the like? No; you would not: You would say as *Hiram* said of the Cities *Solomon* gave him; What Episcopacy is this you have given us? Yea, you would even call it *Abu*, and despise it. And here let me notice a heavy charge *J. S.* brings against the *Scottish Presbyterians*; for he spends a dale of his 1st. Chapter,

(f) *De Diversis Gradibus Ministrorum.* Chap. 11. Ad hæc & illud accedit, quod Ecclesiæ ad Ecclesiasticam Tyrannidem vitandam maxime interest, ut aliqui eisam ex populo norint, quid in Consistoriis, & Ecclesiastica Jurisdictione geratur, & quam recte leges de iis rebus positæ observentur: Sicut olim *Rome* cohibendæ Senatoriæ potestati cautum erat, ut tribuni quoque Plebis Senatui intercessent, & senatus consultis intercedendi jus haberent.

even from §. 11. to 27. to prove, *That they abuse the People, by giving them to believe, that Episcopacy is a late Innovation.* And he brings some Propositions out of Calderwood's History, which he says, were contrived for *Justifying the Presbyterian Model.* And again, he spends his 3d Chapter to prove, *That Episcopacy is acknowledged by many Learn'd Presbyterians to have been in the Church in St. Cyprian's time.* But he who has read the preceeding Discourses sees, that notwithstanding all this, they may easily be reconciled. The forraign Presbyterians acknowledged, that anciently there was such an Episcopacy as is above described, and believ'd that the Ancients themselves judg'd it to be only of Humane or Ecclesiastic Right: And this the Scottish Presbyterians deny'd not: In my mind, their speeches, which he collects, if candidly taken, will not prove, that they did; but tho' they should, yet I am sure the just Reader will anone absolve them of all Fraud and Cousenage, after he has seen, that a most Learn'd and Earnest Prelatist acknowledges and owns the very thing, which the Presbyterians, in J.S.'s mind, did, by all those Expressions, mainly intend: My Lord *Digby* is the Man: He, in a Letter to his Cousin Sir *Kenelm Digby*, writes as follows. (t) "He that would reduce 'the Church now to the form of Government 'in the most Primitive Times, should not take, 'in my Opinion, the best nor wisest course, 'I am sure not the safest, for he would be found 'pecking toward the Presbytery of *Scotland*, 'which, for my part, I believe, in point of Go-

(t) Pag. 118, 119,

vernment,

vernment, hath a greater Resemblance than either yours or ours, to the first Age of Christ's Church; and yet is here a whit the better for it; since it was a form not chosen for the best, but imposed by adversity and oppression, which in the beginning forced the Church from what it wist, to what it might, not suffering that dignity, and state Ecclesiastical, which rightly belonged unto it, to manifest it self to the World: and which soon afterwards upon the least *Lucida Intervalla*, shone forth so gloriously in the happier, as well as in the more Monarchical condition of Episcopacy: Of which way of Government I am so well perswaded, that I think it pittie 'twas not made betimes an Article of the *Scottish Catechism*, That Bishops are *Jure Divino*. But as it is a true Maxime in Nature, *Corruptio Optimi Peccata*, so it holds likewise in Government both Civil, and Ecclesiastical. The best of all Monarchy festers oft-times and swells into the worst of Tyranny.

§. XX V. Other Hierarchies making, in effect, this same Confession, might be brought: But I am prolix enough already. And now, from this whole Discourse, 'tis clear, That J. S's Demand, to wit, (u) *That whosoever shall incline to give him a Reply, may either let his Book alone, or make it their work to Grapple with the main Design of it; and shew that he has not sufficiently prov'd, that there was proper Episcopacy in St. Cyprian's time, is most unjust and unreasonable; since it has evinced, That the Hierarchick Prelates claim*

(u) Chap. 2. §. 70.

and usurp the Sole Power, That their Hierarchy is Romish, ( in the disproving of which two Propositions ( tho' it contributed but very little to that which he calls his *Main Design* ) he bestowed Immense Pains and Labour ) That the Cyprianic Episcopacy differ'd most signally and substantially from theirs, was, at most, but the *Embry<sup>o</sup>* of it, and, being compar'd with it, could no more properly be call'd Episcopacy, than an Infant can be call'd a Man, That the Properest Episcopacy he dares to plead for is nothing but the very Seed of their Episcopacy, and, being compar'd with it, scarce any thing at all, Precise Imparity distant in one only atome from *Absolute Parity*, from which every Declension must necessarily result into an *Imparity*, ( tho' he again Contradict<sup>s</sup> himself, and Confounds this with the Bishops Negative Vote over the Whole Clergy ; see and compare Chap. 2. §. 5. 6. & 7. and Chap. 4. §. 111. 112. 113. 114. 115. ) That, tho' Cyprian and his Contemporaries had believed the Divine Right of Episcopacy, their Belief could be no solid Argument to move us to believe it, That, finally, they never believ'd it : The Demonstrating of the Antitheses of both which Propositions should, if he knew what he did, have been the Main Design of his Book : I say since those things are prov'd, and I am confident, that all of them, and also others of no small Moment in the present Controversie, are most luculently prov'd ; then, tho' the Episcopacy that *De Facto* obtain'd in Cyprian's time had been never so proper, it can be of no use at all to the Prelates, and J. S's Book is irreparably ruin'd. Those things J. S.

or

or whoever seconds him, are oblidg'd to disprove, or they do nothing. I think all honest Men of both parties will own, that, as to what concerns **Antiquity**, the Chief Work incumbent on Prelatic Advocates is to prove, that **Cyprian** and his **Contemporaries** believed the Divine Right of **Episcopacy**, and that, if they so believ'd, we ought, without further Scruple or Enquiry therein, to follow them : This, I am sure, can be reasonably deny'd by none ; and when they do this, I will cordially Embrace the **Cyprianic Episcopacy**.

And now, I have but one thing to say to You Mr. S. or your Hyperaspist. It is, That in this Controversie not only is our precious time, but also that of our Reader spent ; so that he who is in the wrong ( and sure one of the twain is ) has very much to reckon for. Remember that God shall bring every work into Judgment, with every secret thing, whether it be Good, or whether it be Evil ; That we must both appear before the Judgment Seat of Christ. Remember, finally, the Words of **Cyprian** to **Pupianus** ( x ) *You have my Letters, and I have yours ; in the day of Judgment both of them will be recited before the Tribunal of Christ.* Grant this Demand ; I ask no more ; and then Answer what you will.

6 APR 58

( x ) Epist. 66. *Habes tu literas meas, & ego tuas : in die Judicij ante Tribunal Christi utræque recitabuntur.*

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